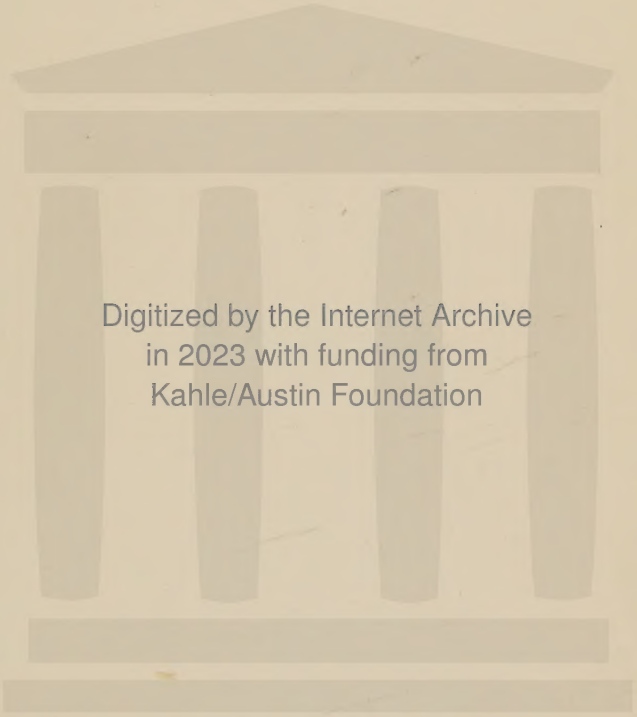
LIFE FOREVER!

... R. E. GOLLADAY ...

MISS ELEANOR WRIGHT,
505 Vineyard Ave. MADERA, CALIF.
Phone 92 J

Eleanor Murdy



Digitized by the Internet Archive
in 2023 with funding from
Kahle/Austin Foundation

https://archive.org/details/lifeforevereaste0000rego

LIFE FOREVER

G58

Life Forever

Easter and post-Easter Addresses

By

R. E. GOLLADAY, A.M., D.D.

Pastor, Grace Lutheran Church,
Columbus, Ohio

Author of —

The Ten Commandments; The Creed; The Lord's Prayer;
The Son of God Rides On; A Glimpse Behind the Veil;
The Cross Athwart the Sky; The Light in the Window;
The Challenge of a New Day; etc., etc.

LIBRARY
WITHDRAWN
MENNONITE BRETHREN BIBLICAL SEMINARY
FRESNO 2, CALIFORNIA

ZONDERVAN PUBLISHING HOUSE
Grand Rapids, Michigan

COPYRIGHT, MCMXL
BY R. E. GOLLADAY

The Bible text used is taken from the American Standard Edition of the Revised Bible, copyright, 1929, by the International Council of Religious Education, and used by permission.

CONTENTS

Jesus' Resurrection; Fact? or Fiction? 7

Death; Friend? or Foe? 25

Man's Resurrection 41

The Nature of the Resurrection Body 55

Facing the Judge 75

Life Between Death and Resurrection 89

The Fate of the Christless 103

Life Forever 117

Heaven 129

How Do Men Get to Heaven? 141

The angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, who hath been crucified.

He is not here; for he is risen, even as he said. Come, see the place where the Lord lay.

And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you. — St. Matthew 28:5-7

Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead?

But if there is no resurrection of the dead, neither hath Christ been raised:

and if Christ hath not been raised, then is our preaching vain, your faith also is vain.

Yea, and we are found false witnesses of God; because we witnessed of God that he raised up Christ: whom he raised not up, if so be that the dead are not raised.

For if the dead are not raised, neither hath Christ been raised:

and if Christ hath not been raised, your faith is vain; ye are yet in your sins.

Then they also that are fallen asleep in Christ have perished.

If we have only hoped in Christ in this life, we are of all men most pitiable. — I Cor. 15:12-19

Chapter I

JESUS' RESURRECTION; FACT? OR FICTION?

EASTER DAY! This is one of the outstanding days, not only of the Christian year; but of all history, sacred, or secular. The only other day comparable to this is Christmas. But the world was given a Christmas day only that it might have an Easter day. And had there been no Easter, Christmas would profit little, even if we had it.

On no other day of the year, probably, are there as many people in the churches of Christendom, as on Easter. Ten hundred million people are now walking the earth with something of the light of glory resting upon them because of Jesus' resurrection. I do not mean to say they are all going eternally to profit by it.

Every normal man in this world has, more or less frequently, more or less seriously, thought about the future of this life of ours. I know that sometimes the ignorance about these things is appallingly dense. But most people, some time or other, have asked themselves questions like these—Whither are we bound? What becomes of us when we lay down our bodies in their last, long sleep? "If a man die, shall he live again?"

There is an ineradicable conviction in the souls of men, generally, that human life is destined to go on, perchance, forever. This is true, not only of Christians; it is true also of Jews, and of most pagans. This has always been true; it is true now. But, again and again, doubts will intrude; questions persist; even, at times, on the part of those who do not want to doubt. Noting the frailty, and fleeting character of life as it now is, we keep asking ourselves: Can life, human life, possibly go on forever? At least, is it possible that our bodies are to take part in a future endless existence?

The great Easter truth of Jesus' resurrection settles many of these questions for us. "Because I live, ye shall live also." "I am the resurrection, and the life; he that believeth on me, though he die yet shall he live." The final

proof of man's resurrection, I would say, lies, primarily, not in the power of Jesus to raise the dead; but in the fact of His own resurrection. That which could take place in the physical life of Jesus is at least possible, by the powers of God, in the lives of all men.

It is a well known fact, however, to every one who knows anything of what is going on in the world, that there are those who deny the fact of Jesus' actual resurrection. Most of these do not deny that He continued to live. What they question is that there was a real resurrection of Jesus' body. This fact is what determined the form of the question I am going to discuss this morning—Jesus' Resurrection; Fact? or Fiction?

Is Jesus' Resurrection a Fiction?

Easter day, the day of Jesus' resurrection is, to many of us, a day of joy and gladness; because it is a day of hope. Easter day throws its rays of light far into the future. It tells us what is going to happen to us sometime. But is the resurrection a fact? Is it possible that we, and a large part of the Christian world, in all ages, have been deceived; that we are building our dearest hopes on a falsehood, on mere wishful thinking? I want to know the truth. I do not believe that any of us can be permanently benefited by believing that which is not true.

I know that some of you staid old believers, who have never been seriously troubled by any of these doubts, may question whether it is the advisable thing to discuss these problems in public; because of the fact that we may, unwittingly, help to spread these false views. If there are any here who entertain such views, I beg to differ with you. These false views are held not only by a few intellectuals here and there. Our young people are often taught these things in not a few of our high schools and colleges, so far as results are concerned. We read them in much of our current literature. And in much of the religious literature of the present, and the past. I was recently in the company of six clergymen. Four of them either did not believe in the literal resurrection, or were in doubt about it. And not one of the four considered that it was a matter of much importance whether one believed it or not.

Personally, I am of the conviction that it is high time that we speak out on this subject, and show our people, and as many others as we can reach, where, and how, these doubts arose; and on what grounds they are based.

The Fraud Theory

The first objection to Jesus' resurrection is known as the fraud theory. It started, in spirit, and fact, even before Jesus' actual resurrection; with the chief priests, and Pharisees, His avowed enemies. On Saturday, after the crucifixion and burial, these men came to Pilate. Evidently, they were much disturbed by the unusual happenings of Good Friday afternoon. These things forcibly brought to mind what Jesus had said about His resurrection. So these men came to Pilate in a body, and said: "Sir, we remember that that deceiver said, while He was still alive, After three days I rise again. Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead; and the last error will be worse than the first." In answer, "Pilate said to them, ye have a guard; go, make it as sure as ye can. So they went, and made the sepulcher sure, sealing the stone"; and placed a guard to watch the tomb.

The next chapter tells us of the sequel. When the great earthquake shook the earth, and the angel of the Lord came and rolled away the great stone; not to let the risen Jesus out of the tomb, but to let people in to see what had happened; the guard, to a man, shook like leaves in a gale, and fell down like dead men. Then, when they could muster enough courage and strength to move, they ran away like frightened school boys, not like seasoned soldiers. They went and told the chief priests what had happened. When these men had called a council, and talked matters over, they bribed the guard with money to go into the city and tell the people that, while they slept, the disciples came and stole Jesus' body. And this story was still being told around when the Gospels were written, thirty-five or forty years later.

Now I want you to think, think calmly, but seriously, for a moment. Think of the conduct of the Apostles at Gethsemane; where, after a momentary, futile, resistance, they fled helter-skelter, no one knows whither. Think of Peter, quick speaking, self-confident Peter, in the judgment hall, where he was so afraid of his life that, repeatedly, and at last with a great oath, he flatly denied that he ever even knew Jesus. So afraid were these men of the enemy that only one of them dared to come near the cross when Jesus was crucified. These men were crushed, they were despairingly hopeless. Think of these men, unarmed; afraid of their shadows, coming to rob the grave of Jesus' body in the face of a group of well trained, well armed, Roman soldiers. Think of them trying to open that grave, to break the seal of which was certain death if they were ever caught. It is simply absurd to entertain such a thought. It shows the lengths to which those were put who advanced it.

This fraud theory, no doubt, has been repeated, here and there, down through the centuries. But it is so patently absurd that men of any learning, who have any respect for their reputation, have long since refused to countenance it.

There is another view that deserves to be classed with the aforementioned fraud theory. It is the so-called myth theory. Now and then, down through the centuries, a few men have been reminding us Christian believers that, in various nations of antiquity there were mythical stories bandied around of gods who died and came back to life, and continued their reigns. These men would try to make it appear that the Apostles, who had built so much on Jesus, and His reign as a God, when they found that He was dead, and did not return to life, resolved to bolster their position before the people by concocting another myth of a resurrection. According to these men, Jesus' resurrection was only the Jewish form of this ancient resurrection myth. Again I say, think; think sanely, soberly. Who were the Apostles? Jews. Orthodox Jews abhorred all pagan gods, and everything that reminded them of pagan gods. Is it a likely story that these men, humble fishermen, and peasants of Galilee, usually so prosaic and earthbound; from under whose feet, so to speak, the solid earth had dropped when

Jesus died; is it likely, I say, that these men would set to work, within a few weeks, to concoct a story like this, and allow this story, they knew to be a fraud, to transform their whole lives? It is unthinkable. It is as utterly absurd as the former theory. And thinking men, even those who are enemies of Christ and His Church, have long since abandoned it.

There is still another, a more modern, theory, that has no rightful place except in the class of fraud theories. This is known as the *Swoon Theory.* Its advocates maintain that Jesus never really died, that He only fainted on the cross; that the faint was so deep, and lasted so long, that the disciples, and others, thought He was really dead, and took Him down and buried Him. But after awhile, say these folks, the coolness of the grave, and the odor of the aromatic spices, revived Jesus. Then, somehow, no one knows how, He managed to get that great stone, that it probably took a half dozen men to put in place, away from the entrance, and crawled out. After awhile Jesus found the disciples; and, somehow, convinced them that He had risen from the dead.

Strauss advocated this story. And it was adopted, and elaborated, by Mrs. Eddy, the author of Christian Science. It is a fine theory, indeed. It could have originated only in the brain of one with a creative, but diseased, imagination. There is only one little thing the matter with this story, there is not a word of truth in it. It flies full in the face of every word of the record. If there is one thing more certain than another about the crucifixion of Jesus it is that He died. All the deniers of the resurrection, except this little group, insist on this. And insist that, so far as His body was concerned, He stayed in the grave.

That Jesus was dead, there is no question. The Roman soldiers, who had much experience with dead men, said He was dead. But even then, wantonly, drove a spear into the very wall of His heart. This proved that Jesus was dead, and, had He not been, this would have killed Him. The

Roman Centurion confidently affirmed that Jesus was dead. The disciples were sure He was dead. All the records affirm, and reaffirm, that Jesus was dead.

Now, if Jesus was not dead, as these people say they believe; but had only swooned, and after a very long time revived, and came crawling back, half dead, from the grave, and succeeded in convincing the disciples that He had arisen from the dead, I would not charge these men with fraud. But I would pity them; for they were the poorest dupes the world has ever seen. But I cannot see how any intelligent person can believe, for one moment, that such a transformation as took place in the Apostles after Jesus returned from the grave; that such enthusiasm as they exhibited, such willingness to suffer and die, could have been engendered by the sorry spectacle of a half-dead Jesus limping around claiming to have been raised from the dead. But here is the worst part of this theory. If it was true, that Jesus had only fainted, if the disciples were deceived, then, it is the only alternative, Jesus was the deceiver. There is no way of getting around it. And He must have been a conscious deceiver. Then what can you believe about Him. Nothing, absolutely nothing. But, most people have seen the folly of this theory. There is, today, so far as I know, nobody but the Christian Scientists who accept it.

Modern Fiction Theories

The more modern theories of the resurrection, all of which hold that, so far as a real resurrection is concerned, it is largely a fiction, having arisen in the last hundred years. Most of the men, if not all of them, who propounded these theories were, professedly, in the church. They were, in a worldly sense, learned men. But they were, one and all rationalists. For any kind of a reason; and often, apparently, for no good reason, they loved to tear the Bible to pieces. They were men who seemed to be ready to accept any kind of a scientific statement in preference to a Biblical statement. They were men who, at any cost to Christian

truth, felt constrained to harmonize the supposed facts of science with the statements of Scripture. All these men believed that Jesus really lived, and died. They all admit the honesty and sincerity of the Apostles. But because, as they understood it, science demanded it, they thought they had to explain away a real resurrection.

One of the first to put forth one of these explanatory theories was Ernest Renan, a learned Frenchman; a professor of Hebrew, a brilliant writer; author of: Vie de Jesus; a member of the French Academy. His is known as The Vision Theory. In few and simple words the explanation Renan gives of the resurrection is this, Renan professed to think that the Apostles were so obsessed with the thought of Jesus' return to life, and so yearned for it, that they actually thought they saw Him. But it was all hallucination; a psychological trick, which, all unknowingly, the Apostles played on themselves.

We may say that, in a way, this is a very ingenious theory. The only trouble is that there is not a shadow of truth in it. If there was one thing more than anything else that the Apostles did not want to believe, and could not believe, till forced to do so by incontrovertible evidence, it was the resurrection. When Jesus told them He was going to be put to death, and rise again, the thought of it knocked all the props out from under their wishes and their plans; and they repudiated it. And when Jesus was actually put to death, their world fell into ruins. There is absolutely no evidence of any hoping, and yearning, for His resurrection. And when Jesus did arise, it took fact piled upon fact to convince them of its reality.

Prof. Schmiedel, of Zurich, Switzerland, gave to the world a modified form of Renan's Vision theory. With Renan the process was wholly subjective on the part of the disciples. They wanted to see Jesus, they yearned to see Jesus; and they thought they did see Him. It was only a trick of their minds. Schmiedel changes this. He makes it objective on the part of the disciples. He says, the disciples did see visions, because there were real appearances, they even saw Jesus' wounds. But, says Schmiedel, they were

only "appearances," the real body of Jesus was not there. It was the Divine Son of God, who had gone on to Heaven, who was sending real visions to the disciples, to reassure them that He was still living. Schmiedel denies that the story of the resurrection is only a legend. He says there were great spiritual realities there. The only thing He is trying to get around is the actual bodily resurrection.

Prof. Karl Keim, also of Zurich, Switzerland, who died in 1878, gave a new turn to the Vision Theory. He says the body of Jesus did not come from the grave; but that His Spirit sent "telegrams" from Heaven to His disciples to assure them that all was well with Him, and that they should go on, fight the good fight that would ultimately bring them to Him. If these men did actually get "telegrams" from Heaven, it had a very strange effect if it made them go out and tell falsehoods about Jesus' resurrection.

Dr. William Sanday, Prof. at Oxford, Chaplain to the king, did not use the distinguishing names; but he adopted the general theme of these authors. He says we must drop the idea of a supernatural resurrection; but we must keep its spiritual meaning; that is, we must hold on to the fact, and the values, of Christ's endless life.

Harnack adds his voice to the list of impressive names, all of whom say, practically, the same thing. He says we should believe the Easter message—"He is alive"; even though the grave was not opened, and Jesus' body was not raised from the dead; only spiritually alive, of course.

Sir Oliver Lodge, noted English scientist, and a spiritualist, says the narratives in the New Testament are substantially correct records of psychic, or spiritual, experiences on the part of the disciples.

What were the grounds on which most of these theories were advanced? Most of these men were held in the spell of the grossly materialistic science that held sway from a hundred years ago till recent times. According to this science, the universe, human life, and everything physical, was in the clutch of an inexorable mechanistic universe,

with its natural law. There was no room here for the operation of any supernatural power. Hence, there could not be anything of the nature of the miraculous in the realm of nature. So these men felt, and declared.

These men did not seem to realize that there was even a possibility of scientists being mistaken. These men, of course, could not know that in this twentieth century the greatest scientists would incline toward the concept of a spiritual universe; a universe at the heart and helm of which there must be a creative mind and a directing power.

Neither did the men who advanced these theories seem to have any idea of the fact that the ideas they were advancing, involved just as many difficulties, and just as much of the supernatural, as a real resurrection, which they were trying to explain away.

Take for instance Renan's Vision Theory. The record tells us there were ten or a dozen appearances of the risen Jesus. There were a number of appearances to individuals, at different times, and under different circumstances. There were the two despondent travelers to Emmaus. There were the ten disciples the first Easter evening, and eleven a week later. There were a number of the disciples by the Sea of Galilee. There were more than a half thousand with whom Jesus met another time. How many there were who saw Him ascend into Heaven no one knows. The record says that He gave these people infallible proofs of His resurrection. These people, so far as we know them, were plain, practical, hard-headed folks. To ask us to believe that all these people, at all these times, under all these circumstances, were under the same kind of a spell, and saw the same kind of a vision, is asking too much. This would be a miracle, indeed.

And yet this is the kind of evidence on the ground of which we are asked to give up our faith in the resurrection of Jesus; the evidence on which thousands of prachers, and tens of thousands of members of the church, have given up their faith in this, one of the central, and fundamental,

truths of the New Testament; without which the greatest Apostle of them all said, we are without God, and without hope, in this world.

If these men's theories are true, if Jesus did not rise from the dead, even though He continued to live in the spirit then, according to the Scriptures, what is the result? St. Paul sets it forth in a few unmistakable words. "If Christ hath not been raised, then is our preaching vain, our faith is also vain." "If Christ hath not been raised, . . . ye are yet in your sins."

What now is the net result of all this evasiveness, this circumvention, this flat contradiction of Scripture? Simply this, the world's best minds in the critical camp have pooled their resources, and what have they brought forth? Not a mountain, scarcely a mouse. They have advanced some theories that even an honest world says cannot bear inspection. These men had but one object. Schmiedel admits that if the resurrection is destroyed, the Christian faith is destroyed. But these men have produced not a fact, not a semblance of a fact; only theories, the most improbable theories imaginable.

If people only have discernment enough to see through the bluffing, the pretence of learning, and the fatal prejudice of preconceived opinion, the best thing they could do would be to read some of these opponents. The brilliant Chesterton says somewhere that he never reads books in defense of Christianity, but the enemies of Christianity. These latter Chesterton says, are the ones who convince him of the truth of Christianity. And he relates that on reading one of Ingersoll's noted essays, his first, almost involuntary exclamation was—"Almost thou persuadest me to be a Christian."

If these theories, that plainly and pointedly contradict the teaching of Jesus, both before and after His resurrection; the teaching of all the Apostles, including Paul, are true, then there is not a thing in the Bible that is worth anything? If we cannot trust this fact, why should we trust anything else? But we can trust it all; because

The Resurrection is a Fact

We have already given, in part, some of our reasons for believing that Jesus' resurrection is a fact, one of the unimpeachable facts, of history; but it has been, chiefly, by way of rebuttal. It still remains for us to state the positive reasons why we believe Jesus' resurrection to be a fact; and make it the final foundation stone in the structure of our faith.

I believe, and millions of others have believed, and now believe, that Jesus actually arose from the dead because of the simple, unaffected historical character of the record that tells about the resurrection. There is no way of twisting the story to agree with any of the theories of which I have told you. There is no way of arguing the story away. It stands like Gibralter. There is only one way to get rid of the resurrection record, that is to deny it. And then no one gets rid of it. And nearly all the deniers of the resurrection give evidence of being haunted by it.

We believe the resurrection of Jesus is a fact because of the credibility of those who first told the story. It has every mark of being true. There is no fancy writing. There are no rhapsodies. The story, as these men gave it, is sober, simple, direct, realistic. There is not the slightest trace of invention, of myth, or legend. These men kept their feet on the solid ground of fact, they gave concrete details. In the telling of the story there is order, unity, and harmony.

It is true, no two of the four Gospel writers tells the story of the resurrection in exactly the same way. Each one of them leaves a little something out that the others tell. And even when you take the story that all of them tell, and put it together, there are little gaps here and there that we should like to have filled in. And a few have urgued this against the truthfulness of the story. The very reverse of this is true. If a dozen of you people saw an accident on the street, and were called into court as witnesses, and each one of you told exactly the same story, in exactly the same words; if I was the judge hearing your evidence,

I would rule it out; for that would be proof positive that you had gotten together and framed your evidence. Men's minds do not register that way. The Apostles, in telling the story of Jesus' resurrection, told that which impressed them most; the things with which they had been personally connected, the things they thought most important. And, in all the years between the time of the resurrection, and the time when they wrote their records, they never got together and polished up their story so as to make it uniform and harmonious.

Please to remember that this story, in its far-reaching implications; for time and eternity, for earth and Heaven, is the most wonderful of which the earth has ever heard, or dreamed. And the men who wrote it were humble peasants of Galilee, scoffed at for their lack of culture. Not one of them, probably, had ever seen a high school. If these men invented this story, and led the best part of the world to accept it, then they were geniuses in comparison with whom Homer and Vergil, Milton, Shakspeare, and Dante, were pygmies in intellect, in inventive genius, in creative writing.

The Apostles were humble folk; simple, unpretending, honest. And they were competent to write the story they wrote. They knew Jesus well. They had lived in close daily companionship with Him for three years. Some of them, probably, had known Him in His youth. They knew how He looked, the glance of His eye, the tone of His voice, His whole manner. Some of them saw Jesus crucified. Some of them helped to bury Him. They were there in Jerusalem, or vicinity, when He arose.

Remember, these men did not expect a resurrection. When they first heard of it, they said it was "nonsense". When they first saw Jesus, they thought it was a ghost, and were sorely affrighted. When their own brethren told them they had seen Him, some of them thought they were deceived.

Now what do these men tell us? Not that they had heard rumors of Jesus' resurrection. Not that others said they had seen Him. But they give us the testimony of their own senses; they tell us that they saw Jesus, the wounds in His

LIBRARY
MENNONITE BRETHREN BIBLICAL SEMINARY
FRESNO 2, CALIFORNIA

hands and feet, the scars on His brow; they tell us they heard His voice as of yore; they tell us they lived in most intimate fellowship with Jesus, walked with Him, talked with Him ate with Him. They had every test of the physical reality of the risen Jesus. And this happened, not once or twice; but many times. Jesus remained on earth, and met with them, from time to time, for forty days. And He showed Himself, not to just a few; but to more than a half thousand of them at one time.

These men knew the facts. If Jesus did not arise from the dead these men knew it. If Jesus did arise from the dead they knew it. And they, with one voice, tell us that He did arise. And there is every evidence that they were trustworthy witnesses.

What motive could these men have had for palming off such a deception, had it been a deception? The only possible motive I can discern would have been that of trying to justify themselves for having followed a deceiver. If so, how can we account for the after conduct of these men? What did they get out of it for fabricating a story like this, if it was fabricated? If it was a deception they perpetrated, the only thing they got out of it was poverty, suffering, and death. Only one of the twelve escaped martyrdom. And he was exiled, and persecuted to the limit. And every one of these men protested to his last breath that the resurrection of Jesus was a fact.

Here is something I want you to think about. Jesus was crucified in Jerusalem. I judge there was scarcely a person in the city who did not know of the event. Jesus arose in Jerusalem. And the story was told far and wide that His disciples had come by night and stolen His body. But I also judge that the true story soon got around. It was near Jerusalem that, forty days later, Jesus ascended into Heaven. Ten days later came Pentecost, which event again stirred the city to its depths. On that day Peter preached to the startled multitude. The burden of his sermon was, first, the crucifixion, for which he blamed these people; then he proclaimed the resurrection. As a result, three thousand people joined the new Church, the corner-stone

of which was Jesus Christ crucified and arisen. Soon two thousand more people joined the Church. And many even of the priests of the old Church were among them. Is there any sensible man who can believe that this could have happened there, in Jerusalem of all places, among the Jews who had crucified Jesus, if this story had been a fraud? Many strange things happen among men. But this would seem to be impossible.

Let us take another case, that of Saul of Tarsus. Saul was a Jew, a Pharisee of the Pharisees. Probably of about the same age as Jesus. He was trained in all the lore of Israel. He sat for years at the feet of Gamaliel, the greatest teacher of Israel. He was born in Tarsus, a university city of Asia Minor. He was a Roman citizen, a prize reached by very few Jews. Saul gives evidence of being well versed in Greek literature. Three civilizations, Hebrew, Greek, and Roman met and mingled in the blood and training of Saul. In power of intellect, sagacity, penetration, and virility of character, Saul was the peer of any man in history. He has done more to mould the course of history for two thousand years than any other man that ever lived.

Whether Saul ever saw Jesus I do not know; but he knew all about Him. And Saul hated Jesus, and all for which He stood, with a virilely bitter hatred. And his opposition to Jesus, and Christianity, was as energetic and ruthless as his hatred was bitter. Saul's hatred was honest. He believed that he was doing God a real service; for he believed that Jesus was an imposter. Saul became a persecutor of Christians. He stood by, when Stephen was stoned to death. He, no doubt, had been largely instrumental in securing his conviction.

Five or six years after the Crucifixion and resurrection, Saul was on his way to Damascus with a commission to arrest and prosecute Christians. On the way Jesus appeared in miraculous fashion. Saul at once became a new man, with a new name—Paul. In a few days Paul started out to preach Jesus, Jesus crucified, Jesus resurrected, with even more energy than he had ever expended in persecuting

Him. And Paul endured everything, and finally gave his life, for the cause. St. Paul did more for Christianity than any other one man that ever lived. He wrote more of the books of the New Testament than any other man. Four of these books, Romans, first and second Corinthians, and Galatians, have never been questioned by any reputable critic, so far as their genuineness is concerned. All these books are built on, and thoroughly pervaded by, three fundamental principles; first, that Jesus Christ was the eternal Son of God come into human life as a real man; second, that the God-man gave His life on the cross for the redemption of sinful humanity; third, that Jesus Christ vindicated His divine Sonship, and the satisfactory character of His redemptive work, by His resurrection from the dead.

There is only one satisfactory explanation for all this. Paul knew what he was talking about, he was living in vital daily fellowship with the risen triumphant Christ.

In considering the fact of the resurrection of Jesus we dare not fail to consider another point. Humanly speaking, the Church of Jesus Christ started in a very natural way—a teacher, and a few simple, unlettered, but eager disciples. Then the Teacher, after awakening some enthusiasm, and gathering a few, a very few, disciples, was "crucified, dead, and buried." Never was a little group so completely stunned, rendered so helpless and hopeless, as were the disciples when this took place. Had there been no adequate sequel, this certainly would have been the end of the matter, and, in all probability, there would never have been a line of history to tell the story. But it was not the end. Christianity has made a history beyond all comparison, in volume and importance, with the history of any other movement.

In a few days after the crucifixion the discomfited Apostles arose out of the slough of despond, and went forth with indomitable zeal and energy to conquer—and conquered. Great progress was made in Israel, the home and hot-bed, of opposition. Rome, so far as the people were concerned, the very antithesis, in mind, spirit, and

training, of all that was Jewish; hating the Jews and their religion; Rome, in spite of the utmost of opposition by fire and sword, was conquered; Christianity won its king, and became the national religion. Since then Christianity has been on the march, penetrating nation after nation. It has transformed national modes of thought, it has largely remade national habits; it has established new institutions; it has left its impress on national governments, it has largely transformed social and economic relations; though the end is not yet.

The Christian Church is not perfect; because its individual members are not perfect; never have been, and never will be, in this world. But the Christian Church has ever been, and is still, the leader of the vanguard in all that makes for enlightenment, civilization, real culture, noble ideals; all this in addition to its first and final mission, which is to make men God-conscious, convert them, and save them eternally.

And would men make us believe that all this is based on, and is the result of, a fraud perpetrated, purposely, or ignorantly, two thousand years ago. It is unthinkable. It insults man's intelligence. Jesus rose from the dead. And the risen Christ abidingly lives in His church.

The Final Issue

Why all this talk about something that happened two thousand years ago? Because it is just as important now as it was then. Because there are many who have lost their faith. And because there are many who would rob us of our faith.

If Jesus did not rise from the dead, literally arise, then there is not a shred of conclusive evidence that He was the Son of God. If He did not arise from the dead, then Jesus was Himself either deceived, or a deceiver. In either case He did not know what He was talking about, and is unworthy of being believed on any matter. If Jesus did not arise from the dead, literally arise, in His crucified body, then the whole New Testament is a fabrication, and no

sensible man would give five cents for a cartload of Bibles. If Jesus did not arise from the dead, then we are all still in our sins, we have no Savior, and no hope.

Jesus Christ did arise from the dead. He was actually physically dead. And His resurrection was an actual physical resurrection. The record says so. Some of the keenest minds, the most astute thinkers, in the unbelieving world, have tried to disprove the record, and have failed, dismally failed. And it is quite generally admitted that they failed. Many more of the best minds of the race have carefully, painstakingly, studied the records, and declare there can be no other conclusion—Jesus did die, Jesus did arise from the dead.

This means that Jesus Christ was truly the Son of God, the God-man. It means we have been truly, fully redeemed; it means that we have a Savior who can save; that a way has been provided by which we can be forgiven; it means that we ourselves are immortal, and shall be raised from the dead; and it means that if we believe, aspire, and strive, we too shall have eternal life.

"Christ is risen from the dead!
Darkness now no more shall reign;
Thorns no more shall crown the head
That was bowed with grief and pain;
Christ, the Lord, the mighty King
From our sins has set us free,
Where, O death, is now thy sting?
Where, O grave, thy victory?"

Of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.

— GEN. 2:17

As through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned.

— ROM. 5:12

The last enemy that shall be abolished is death. . . . Then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? The sting of death is sin; and the power of sin is the law; but thanks be to God, who giveth us the victory through our Lord Jesus Christ.

— I COR. 15:26, 54–57

Chapter II

DEATH; FRIEND? OR FOE?

A SERMON few care to hear. Thus did I announce my sermon in the press. I am convinced that my subject is quite generally true, for I am going to speak about death.

Most people do not care to hear about it, not because they really have no desire to know something about it, but because they are afraid of it. The subject of death has been presented in such a one-sided, terrible way, that many people find themselves all a tremble when they think of it. As people usually think about the subject, it is full only of gloomy thoughts. It begets mortal fear. It paralyzes effort.

The great English orator statesman Edmund Burke, in his old age, hearing of the sudden death of his beloved son, cried out in an agony of despair—"What shadows we are! What shadows we pursue!" This is about the way the specter of death affects most people. And this is the justification for my announced subject.

What I have said, to a certain point, is quite generally true. But there is another side to the question. Death, instead of an enslaving tyrant, may be a liberator; instead of a visitor with ghastly mien, frightful to behold, death may come as a wooing mother with an angel face. I want to present this matter in honest fashion, in the light of God's truth. My real subject is—Death; Friend? or Foe?

The Fact of Death

First of all, we are going to face the unvarnished facts that death presents. There is no sense in trying to blink facts. This is not a subject on which one can speak lightly. But it is of still more importance that one speak truthfully. Sensible people, not to say Christian people, do not want to go on blindly to meet a fate they were too cowardly to face beforehand, and for which, consequently, they could make no proper preparation. We are men, women. And we will

act like men and women. We will face the facts of life. We want to know the truth. If there is any way of accomplishing it, we want to be able to face the grimmest facts of life unafraid.

Death! In the vocabulary wherewith we express our experiences in this earth-world, there are two words that mark the boundaries of our earthly existence—birth, and death. Both are common experiences to all men, and all earthly living things. Of the presence, and processes, of death, we are more or less aware practically all our conscious life. We cannot run away from it. It stalks here, there, everywhere. There is no Maginot, or Siegfried, line to keep this enemy out of our country, or our homes.

There are over two billion people in the world today. In fifty years most of them will be gone. In a hundred years, only a little handful will be left. And these only for a few more days. Everywhere, all the while, men and women, old and young, are falling, falling like leaves after the first severe autumn frost; one, two, a dozen, twenty-five of them every time your heart beats. The grim reaper invades the homes of your friends, and—some day—yours.

Have you ever seen one of those great combine reapers moving steadily across a wide-spreading field of wheat, may be a hundred, five hundred, acres? It is fascinating to watch the full ripe heavy heads falling steadily before the onward march of the reaper. It is a striking picture of the ever onward, all-conquering, march of Death.

Despite the commonness of death, man never has become accustomed to it. And he never will. It ever seems an alien, an intruder, in the affairs of life. Practically all men, the wisest, the strongest, the most self-willed, the most independent, have a feeling of being wholly helpless and orphaned in the presence of this uninvited, persistent, inescapable intruder guest.

Some people have tried to familiarize themselves with the idea of death so that when the reality came it would not seem so sudden and so strange. But with very little success. The ancient Egyptians tried this by putting a

skeleton in a seat as a guest at every feast. But there is no evidence that it ever made the real visitor any less fearful, or more welcome, when he came.

The cardinal principle of the ancient Stoics was to be unmoved by either pain or pleasure, joy or sorrow; hence to face death with unmoved minds, and unfeeling hearts. In a degree, I admire this philosophy. It is much to be preferred to the fearful, sloppy, emotional brand which collapses whenever it meets the brunt of any outrageous fortune. But there is no blinking the fact that Stoicism never banished the fear of death. And it never put any hope in a human heart.

A certain king of France, quite awhile ago, forbade any one ever to mention death in his presence. This precaution may have saved his majesty a few hours of worry now and then. But it assuredly did not prevail to keep the thought of death out of his mind, or the fear of it out of his heart; because death is everywhere. One cannot recall the list of one's friends without being reminded of those one shall meet no more in this world. One cannot pass along the streets without meeting the slow paced cortege. One cannot pass a church without, once and again, hearing the solemn requiem. As to the king of France the unwelcome visitor kept knocking at the doors all around him. And finally the knock came to his door, and the visitor would not be denied.

Some cults, like Christian Science, say—"There is no death." It is a delusion, the result of a disordered mind. Very well. One day an invisible presence entered your home, laid a cold clammy hand on the brow of grandfather, mother, brother, or sister. They grew pale, their pulse stopped, they went away. Is that a delusion? You have not seen them for five, ten, fifteen years. Is that a delusion? You know where they have gone, to the family plot in the old cemetery. And if you opened the crypt where they rest, you know what you would find, it can be verified any day, a wasted frame, a bleached skeleton. Is that an illusion? You may refuse to call it death, that does not altar

the facts. You know something has happened. And you know what it is. Let us not try to fool ourselves. It is folly to do so. And it may be fatal.

Poets have woven their chaplets of flowery, sweet scented words with which to festoon the wizened face of death. But to little avail. Behind the mask, the man-made adornment, the grim, terrifying form remains still the same. Death is still the "Hooded horror" that waits at some unexpected turn of the road to give the signal for the final fatal thrust that shall lay low some unwary traveler.

Death is no respecter of persons. He lays his relentless hand on the cherub babe of a month with no more concern than he does on the feeble, tottering, muttering nonagenarian. Kings and potentates in every realm—business, finance, learning, in state and school and church, bow at his bidding as do the poorest and humblest of the sons of men. This is one of the ironies of life. The normal human life is outreaching, upreaching. But just as the prize of achievement has been partially grasped, or, as we are so fondly inclined to hope, just about to be grasped, the gleaming eye grows dim, the resolute hand falls limp, and the prize is gone beyond recovery. The struggling, striving worker is no more.

Now just what is this thing we call death? We shall not attempt a scientific, only a practical definition. Death is the final breakdown, and dissolution, of the wonderfully evolved, and involved, and adequately functioning, piece of physio-chemical mechanism we call the human body. Death is but the culmination of the process of alteration and decay in man's body that has been going on since man's advent in this world. Of this fact, our repeated illnesses, our faded and falling hair, decaying teeth, hardening arteries, calcareous bones, are constant reminders. Physical death is the total disintegration of our physical selfhood.

Death! It is the stilling of the once throbbing heart that now refuses to labor; it is the stoppage of the breath because the bellows within refuses further to blow the flame of life; it is the final closing of the eyelids over the eyes that once possessed the miracle of sight; it is the set of the

lips over the tongue that once gave utterance to the high-flowing thoughts of the mind, and the deep feelings of the heart.

Life! The miracle of the ages. A living, thinking, willing, doing mass of chemical compounds. Something happens. Puff! The light is out. Life has flown. The door is closed. We gently cross the cold unresponsive hands on the breast above the unbeating heart, and say—He is dead. Another citizen is added to the ever growing city of the dead. And all that is left that man can see is but the trace of a few minerals, and earth compounds. And some try to make themselves believe here is where the story of death, and of life, stops.

The story of death thus far related is only part of the story. Dead? What is dead? Not life. Life is the perfect antithesis of death. Life cannot die, in the sense of ceasing to be. Dead! What is dead? Only the physio-chemical elements that had been animated, and used for certain ends, by a spirit God sent, God created. This spirit has again departed. It is only the body that is dead. Its elements have only returned, for a time, to the state in which they were before a spirit sent of God took them into a strange partnership for a season, and a purpose.

"This body is my house—it is not I.
Herein I sojourn till, in some far sky,
I lease a fairer dwelling, built to last
Till all the carpentry of time is past.
This body is my house—it is not I;
Triumphant in this faith I live, and die."

Death does not break the continuity of life. Death is only an accident in the great program of living; a trying, maybe, a heart-breaking, accident; but still only an accident. The immortal spirit that has descended, sun-kissed, from the heart, as well as the hand, of the Creator, and for a time possessed, illumined, and glorified, a physical body, cannot stop to bandy words with a mere accident in its onward course.

The accident of death, the separation of the immortal spirit from the body it has chosen as a dwelling, and an instrument, for a time, really makes but little difference so far as the essential man is concerned.

In passing, however, it should be remembered that there is a state of life itself that is called death. It is not a cessation of being. It is a life that continues because of a certain indestructible relationship to life's primal source; but a life alienated from its Creator, and in rebellion against Him. This life that is called death is a life wandering forever in the tortuous paths that lead nowhere; a life floundering perpetually in the darkness of ignorance, of lovelessness, and the consciousness of eternal failure. A thousand times worse than death is this living death, death in the midst of an indestructible life; dead to all that is good and beautiful, dead forever to the approving smile of God.

Death an Enemy

From what we have been hearing it would seem, on the very face of things, that death is, indisputably, an enemy. If normal life is full of joy, pleasure, gladness; if life is, or is capable of becoming, a blessing; if life, as seems quite evident, was given for a process of development, for doing something, to give man a chance for achievement, then death which, in many instances, cuts straight across much of this, must be an enemy to life. As Lecky said long ago—"Death is a melancholy anti-climax to life." It is a seeming contradiction of man's destiny.

Death is an enemy not only to those in the act of dying. Death stalks all of us all of our mortal life. In a sense, death begins with birth, which is heralded by a cry. It attacks us all along the way. Our repeated illnesses, our pains, our cumulative weaknesses, the increasing failure of our powers; all these are but the pricking of the darts death aims at all of us, all the while.

Death is an enemy not only to those who are held in the close embrace of death; but to those who are left behind by

the dying; left behind with wounded and bleeding hearts; left behind with half of their hearts dead; left behind with an unbearable weariness of living, and an intolerable fear of dying. Augustine, in his early unregenerate days, experiencing the loss of a very dear friend, later thus related his experience in his Confessions—"Wherever I looked, I beheld death. My native place was a torment to me. And my father's house strangely joyless. And whatever I had shared with him, without him was now turned into a huge torture. My longing eyes sought him everywhere, and found him not. I hated these very places, because he was not in them. . . . I became a great puzzle to myself, and I asked my soul why it was so sad, and why so 'disquieted within me', and I knew not what to answer."

To stand in the unexplained presence of death, life seems an utter futility—Created just to be destroyed, given a life and a development only to disappear, called from somewhere only to be sent away into the nowhere.

The fear, the dread, of death is instinctive, universal. We at times hear the agonized cry for the release that only death can bring. But—

"Whatever crazy sorrow saith
No life that breathes with human breath
Has ever truly longed for death.
'Tis life whereof our lives are scant,
Of life, not death, for which we pant,
More life and fuller that we want."

The fear of death is instinctive, and universal. All living things seem to have it. The very brute trembles and cries out when it seems to sense the presence of the grim destroyer. With man it is congenital, involuntary, and impossible wholly to eradicate.

We fear the mystery of death. What is it? Whence comes this plague that has scourged the earth since man made his appearance? Why does it come? What is back of it? Is it absolutely the end, or is there something beyond? Thoughts like these have ever tortured the minds of men.

We dread death's leave-taking. The ancient Greeks were renowned for many things. They had keen intellects, a vivid imagination. They saw high. They saw far. But death had them stumped. In its presence they evidenced a rather remarkable degree of self-control. The greater number of their ancient monuments represent those who faced death as comparatively calm, pensively shaking hands with those they were leaving behind, and saying—Good-bye. Good-bye! Yes, that is as far as they got with death. I am going away, into the unknown. I have reached the end of the road. We part. Good-bye.

About as far as the ancient Romans, hard-headed, practical minded, domineering folk that they were, ever got with death was expressed in the oft repeated two word epitaph—"non est", he is not. All this spells tragedy beyond the power of words to express.

In spite of the universal human fear of death, there are those who stoutly maintain that death is not, under any circumstance, an enemy to be feared. It is, they say, a purely natural event, like birth, and all else that happens in the world. Paleontologists tell us they have discovered evidence that death was in this world of ours before man ever appeared on the scene. When man appeared, he naturally was subject to the law prevailing in nature about him.

As matters now stand, death may be a biological necessity. The human machine does wear out. Because of human ignorance, thoughtlessness, and wilfulness, it often suffers from sabotage. Death now may be a social necessity, to keep from overcrowding and starvation. Death may be, often is, a kindly intervention, releasing the aged, the weak, the weary, the worn from the unbearable ills of life. Every one who has had much experience in ministering to the aged and the ill has often heard the repeated moan—"O Lord, how long; give me release, give me rest."

But according to the record, and I accept the record, there is more to man's death than the working out of a natural law. In other words, more than the natural, inevitable result of the constitution of man as he came into the world. This was doubtless true of everything else that

made up the creature world. But as to man this is a part of the modern anti-Christian view that man is a dying creature, and always has been. And this idea naturally and inevitably goes with the doctrine that man is simply an evolution from the animal, and falls under the same law of death.

When man appeared on the scene it was something new in the world. Here was a rational and accountable being. A being made in the image of God. A being capable of a moral life. A being capable of great possibilities of progress and happiness. A being who bears in himself the evidences that he was created for a destiny reaching into eternity.

Now the inescapable question arises—How did death become an inescapable part of human life? We admit, without debate, that this question, intimately connected with the whole problem of the origin of natural and moral evil, is one of the deepest, darkest, most difficult problems that has ever occupied human thought. For us there is but one explanation, so far as man is concerned. All evil came into human life, and death as the climax of it, as the result of sin. "As through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned." Science may gainsay this, but it cannot disprove it. Whatever may be unsolved, and there is much, these are the indisputable facts that must be faced—sin is here, and death is here; and the best human thinking, and the clear teaching of God's Word, associate the two as cause and effect. And the conviction, deep down in the human self, instinctive, ineradicable that confirms this, is that which puts the sting in death.

Death is the result of a breach between God, the Giver and Sustainer of life, and the human creature recipient of this life. And this breach was somehow caused by the self-will of the creature. Death is the result of a poison that somehow entered into human life when this breach took place. The universality of the result shows the universality of the cause. Death is an enemy, bringing fear and torment; because behind physical death, which is but a result, though feared of all men, there stands a grim, awful form, "if form

it can be called which form hath none," which can lay its grip on the spirit already separated from the body, and hale it to judgment, and the prison house of everlasting separation from God, and the light and the life that is in Him. This truth, recognized, or not fully recognized, is of the very substance of the fact that death is an enemy, feared and hated by all thinking men.

This is the teaching of God's Word. There is nothing in science or philosophy that can disprove it. It is not a minor truth that can be accepted, or rejected. It is of the very substance of Revelation. The whole problem of redemption and salvation is intimately, and inescapably, bound up with it.

Death a Friend

Death as a naked every-day fact of life is a grim, terrifying specter. It is an enemy that, in the end, never loses a battle. The biography of every human life, in brief, is this—He was born, he did this and that, and he died.

Death as the result of transgression, and a punishment therefor, and the prelude to a possibly more disastrous future through the ages; ah this is what puts the real sting in death. This it is that gives man the troubled, accusing conscience as he faces life's last great, grim reality.

In spite of all this, and much more, death may become a friend. How can we reconcile these thoughts? How can an enemy so relentless, so ruthless, so absolutely destructive of all ideals; how can such an enemy become a friend? In this way that his power to really hurt has been destroyed; in this way that the enemy has been forced to become a servant, whose ministry brings an ultimate good.

Before we proceed, let us attempt to correct what we are told is an erroneous impression, namely, that the act of dying is the most terrible of experiences. Those best qualified to speak on this subject tell us this is not the case.

A few years ago, Doctor Keen, professor of surgery in Jefferson Medical College, Philadelphia, wrote an article entitled—"The Cheerfulness of Death." In this article he says—"So far as the physical aspect of death is concerned,

the universal teaching of physicians is that the process of dying is rarely painful, or even unwelcome to the patient, though full of sorrow to the family. A happy unconsciousness in nearly all cases shields the dying from pain. The weakness, the fever, the parched lips, the labored breathing, are all unfelt. Most people die quietly, and often almost imperceptibly. 'We thought her dying when she slept, and sleeping when she died', is often true in fact."

With this expressed opinion most medical men agree. Let this quiet some of our fears as to the physical experiences we call death. In most instances it is probably entirely painless.

If there is a certain mental hesitancy in the thought of meeting death, if there is a certain physical shrinking when we think of the unknown experience, let us not too seriously censure ourselves. Even Jesus, in a sense, seems to have recoiled from death. He prayed to be delivered from it. In the face of it He felt forsaken. However, we should remember Jesus, in His death, was meeting more than death. He was facing the cause of death, and the judgment of which physical death is but a part. Let us not feel ourselves reprobate, or altogether lacking in faith, when we still have a certain feeling of dread as we face the last great issue of our earthly existence. Is it not true that the issues Jesus met, and solved, in His death, are, in some minor measure, involved in our death? But when it comes to the last great experience of this life, God will give His children dying grace.

Jesus seldom used the ugly, terrible word—death. He used such euphemisms as—sleep, rest. He spoke thus in view of what He, through death, was to do to death—rob it of its sting, its terror.

The world tries to avoid speaking of death; but only because they are so terribly afraid of it. Jesus did not call death death, but a rest, a sleep; because He did not want us to be afraid of it. He shows that while death is still a very real thing, it destroys only, and for but a little while,

the house in which we live, leaving untouched the life, the mind, the soul. Death now no more touches, or affects, the real man than a sword can cut a sunbeam.

Death, the last great enemy, becomes a friend; for by death death is forever destroyed. The last of all human enemies, death, is "destroyed", "brought to nought", "passes away", "ceases to be", as the various translations express the thought. Forever death will be eliminated from life. In Heaven we shall know nothing about death.

Death has been made to be a friend because it is the home-going of the soul. Jesus, shortly before His departure, said—"I go to my Father." His Father's House had been His eternal home. There the angels had been His servants, the archangels His messengers. But He had a mission to earth in man's interest. That cost Him sacrifice, suffering, death. He was willing to pay the price. It was the only way back to the Father's house on high.

The death of God's other children is for them also a home-going. Jesus speaking of His home-going, said to his disciples—"That where I am, there ye may be also." St. Paul spoke of departing to be with Christ. Christ, then, has changed the whole view of death for us. Here it may be still somewhat dark, there it is all bright. Here it may still be departure, there it is arrival. Here it may be separation, there it is reunion. Here death may be to timid souls something of a hooded terror, there it will be an angel of light. Here it may be good-bye, there it will be good morning.

"Life, we have been long together,
Through pleasant and through stormy weather,
'Tis hard to part when friends are dear,
Perhaps 'twill cost a sigh, a tear.
Then steal away, give little warning,
Choose thine own time!
Say not—Good-night, but in some brighter clime,
Bid me—Good-morning."

Death is a friend to the child of God, because it is the cleansing fire, the great Catharsis, whereby all the frailties and imperfections of our mortal frames are removed for-

ever. Death is the gate to the fruition of all the better things, in life and living, of which we have dreamed, for which we have longed, for which, if only feebly, we have striven. Perfection! For this life a nebulous, fatuous dream; a will-o'-the-wisp, forever inviting, forever eluding; but there, on the other side of death, a blessed reality—God's image, and God's once bestowed powers, fully restored.

With a perfected life, we shall be ready for a perfect service. Death is but laying aside the tools of life, waiting to awake elsewhere with better work to do, and better tools with which to do it.

Death, to the child of God, is a friend, because it is the gateway to glory. There is much of suffering and shame in this old world. To it every human life is subject. Death will be the cure for all this. The Apostle tells us that he "Considers that the sufferings of this present time are not worthy to be compared with the glory that shall burst upon us," around us, and especially in us. Even in the present lifetime of every eager, earnest Christian there is a transformation going on glory-ward. "We all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory." But this is but a fraction of that far "more exceeding and eternal weight of glory" that is to be ours, when even the body of our present humiliation shall be fashioned anew, that it may be conformed to the body of Jesus' own glory.

Death! The time will come when we shall smile at what were once our fears. Instead of a river, broad, deep, rapid, forbidding, we shall have found out it was only a rill, scarcely ankle deep. Yes, the time will come when, instead of facing death with fear, we shall look back, and say—Father, we thank Thee for the death that led to such an awakening, and such a life. Then we shall know that for the redeemed of God, death is ill-named. It is no longer death; it is liberation, translation, purification, coronation.

Indeed, the time comes even here for many of God's saints when they have a premonition of all this. There is a certain homesickness when the Lord is getting ready to take

them. They feel the call of the promised land. "Hark! they whisper, angels say, sister spirit, come away." And down through the ages, not a few have cried out with faithful Simeon—"Lord, now lettest Thou thy servant depart in peace, according to Thy Word, for mine eyes have seen Thy salvation."

However, let us not get the idea that it is death itself that secures for us all these benefits. Death itself has no power to make this magic change. Death, forget it not, is the result of sin, a penal evil, a punishment for sin. Death is not an offering that we bring wherewith to appease God. No! no! Left to ourselves, the death of the body would have been but the sign of the death of the soul, and both would have been sealed in eternal death. But Jesus Christ came for the express purpose of destroying death. He destroyed it by dying. For the new-born, believing soul he abolished death entirely. For their bodies He left death as a purifying process, and it thus became the gate to Paradise Regained. Yes, Jesus, Jesus alone, brought life and immortality to light through the Gospel. II Timothy 1:10.

Forget not, oh, forget not, ye dying sons and daughters of men, not by ourselves can we overcome death. Jesus did it for us. We get the victory from Him alone. Only through Him are we admitted to eat of the tree of life, and wear the victor's crown. Only through Christ Jesus, the Way, and the Life, can we say with confidence when we come to the last solemn act of life, when we lie down to die—

"O love that will not let me go,
I rest my weary soul in Thee,
I give Thee back the life I owe,
That in Thine ocean depths its flow,
May richer, fuller be."

There is much to be learned about death from the word of God. Enough to drive away our fears, and put courage in our hearts. But after we have learned all that may now be known, doubtless there will be much that remains, sometime, to be learned. But we can well afford to wait. Jesus, our elder brother, and our Lord, went this way before us.

And He goes this way still as the personal friend and helper of all His true followers when they walk the "Valley of the shadow." He has taught them to say—"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me, Thy rod and Thy staff they comfort me." Why worry or perplex ourselves, then, because there may be, probably are, a good many things about death, and the great future, about which we do not know. The all-knowing, the all-powerful, the all-loving Savior-friend is there, still preparing things for us, still waiting for us, ready to introduce us to the new perfect order of things.

"What lies beyond?
I have but little care—
Since Christ is there.
Himself the deathless bond,
Forever binding me
Unto the Home where I would be—
Himself its temple, and its light,
Of more than noonday radiance bright—
Himself the Rest where I would dwell—
The Haven where my anchor soon shall fall—
Himself my All in all.
I cannot tell
Of glory that awaits
Within the gates—
A little while I walk with vision dim,
But O, I know that He is there,
All-glorious, All-fair,
And I shall be with Him."

If a man die, shall he live again? — JOB 14:14

Jesus saith unto her, Thy brother shall rise again. Martha saith unto Him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life; he that believeth on me, though he die, yet shall he live. — JOHN 11:23-25

Now if Christ is preached that He hath been raised from the dead, how say some among you that there is no resurrection from the dead? But if there is no resurrection of the dead, neither hath Christ been raised; and if Christ hath not been raised, then is our preaching vain, your faith is also vain. Yea, and we are found false witnesses of God; because we witnessed of God that He raised up Christ: whom He raised not up, if so be that the dead are not raised. For if the dead are not raised, neither hath Christ been raised; and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also that are fallen asleep in Christ have perished. . . . But now hath Christ been raised from the dead, the firstfruits of them that are asleep. — I COR. 15:12-20

Chapter III

MAN'S RESURRECTION

TWO WEEKS ago, on Easter morning, we discussed Jesus' resurrection. We asked the question—Is it a fact? or is it fiction? We tried, with all possible honesty, to consider the question from every angle. We listened, patiently, to the voices of many of the greatest men of the ages who have doubted, and, some of them, vehemently denied. We want to know the truth. We are not afraid of the truth. We do not want to build our highest hopes on false premises. After listening to all available evidence, and weighing it carefully, there was but one possible conclusion. It is this—If there is a scintilla of truth in God's revealed Word, if Jesus ever spoke the truth, if His Apostles were trustworthy, if they knew anything about that of which they spoke; then what has been, hitherto, the universal confession of the Christian church is true, Jesus actually arose from the dead, and is alive evermore in the flesh, triumphant over death, the devil, and all evil.

The fact of Jesus' resurrection is determinative of practically every vital problem that affects man's future. Had Jesus not arisen from the dead, there would be no probability of any man ever rising from the dead. Jesus was the second Adam, the new federal head of the race. As in the first Adam all men died, so in Jesus Christ, the second Adam, all new-born men, who are of His spiritual lineage, are made alive; as He arose from the dead, so shall all men arise; as He lives forever in a resurrection body, so shall all men live forever in a resurrection body. As Jesus arose victorious over sin, death, and all the powers of evil forever, so shall those who live, and die, bound to Him by the ties of a living faith, and a renewed life, arise triumphant forever over all adversaries.

Four thousand years ago, an inquiring, troubled soul, cried out in travail of spirit—"If a man die, shall he live again?" Down through the ages, the same burning question has passed from lip to lip. And others, more or less assured

of a future endless life, would like to have answers to other questions concerning the future. Some of these we hope to be able to answer as we discuss the problem of—Man's Resurrection.

A Glimpse Into the Future

Before we proceed, let us attempt to get a general glimpse of the future. Our purpose will be to get our bearings, and come to certain understandings. In this our only trustworthy guide is God's Word.

That about which we are seeking understanding, in particular, at this time, is man's, our own, resurrection. In the first place, resurrection and immortality are not the same thing. There are those who profess to believe in immortality, and seem to have a desire for it, who do not believe in a resurrection of our bodies, and who do not seem to have any desire for it.

To be mortal means to be subject to death and decay. To be immortal means to live forever. Man, as he now is, is mortal as to his body; he is subject to suffering, decay, death: as to his spirit, or soul, he is immortal; a child of all the ages yet to be.

By immortality men have often meant living on forever as disembodied spirits, or naked souls that have lost their temporary habitation, and wander through space, or are, perhaps, confined in some spirit prison, maybe forever. If God had so designed it, if it was His will, man could, of course, endure this. Indeed, if this were God's will, I am sure it would be, somehow, best for us. But, according to God's plan, this disembodied, pure spirit, life is not man's proper state of life. The body and the soul belong together. They did even with Jesus, God incarnate.

The spirit, or soul, of man can exist by itself, apart from the body. Millions are so existing now. Many of them have so existed for age upon age. And they may continue so to exist for thousands of years to come. In this state of separation from the body, the spirit of man is a self-conscious, intelligent personality. The blessed ones among these spirits, those who, in the days of their earth sojourn,

believed in Jesus, and served Him, are now with Jesus, and happy, even though living apart from their bodies. But the fact remains that these spirits are not now complete human beings without their bodies. The question that needs to be answered at this point is—Did God give man a body only for his earth-life, or, with an intermission, a body to be his forever? There is no question as to the answer of Scripture on this point. God gave to man a body. Because of sin, and death the curse of sin, we are going to be disembodied spirits for awhile, but not forever. Death, the penalty of sin, the sting of outraged law, the grace of God has turned, for His children, into a friend. Death, to use the language of mortals, gives God a chance to recreate our physical selves; and give back the bodies of His children purified, perfected, and glorified forever. This is the difference between living forever in a spirit state, and immortality, or eternal life, in a resurrected, or restored body. This latter is the unmistakable teaching of God's Word, and the belief of the Christian Church universal, according to her great confessions.

Man's Resurrection

We have been taking a general glimpse into the future, not the future of life in this world; but the future of life when it leaves this world. This glimpse was not speculative, but based on—Thus saith the Lord. We attempted a few definitions. We introduced a few Biblical declarations. In doing this, we had to, necessarily, speak, in a general way, of the resurrection. Now we want to get right down to grips with the question in hand, which is not only—If a man die, shall he live again? but how? As a pure disembodied spirit? or as a reincarnated spirit? In other words, is there really going to be a resurrection of our bodies, into which our disembodied spirits shall return to live forever? And if we believe this, why do we believe it?

In the Apostles' Creed, existing, in substance, in the early Christian centuries, we confess—"I believe in . . . the Resurrection of the body." In the Nicene Creed, adopted

in 325, which we generally use on high festival days, we make this confession—"I look for the resurrection of the dead." The Athanasian Creed, adopted about, or shortly before, the middle of the fifth century, and generally regarded as a terse explanation of the Apostles' Creed, says of the resurrection—"At whose coming all men shall rise again with their bodies." In the burial service of most churches, there are words to this effect—"We commit his, or her, body to the earth . . . in the sure and certain hope of the resurrection." Now why these confessions? Why this expression of a sure and certain hope? Is it a human invention to help heal the hurt of broken hearts? to stanch the flow of human tears? Not at all. This is one of the fundamental articles of the Christian faith, without which Christianity ceases to be Christianity.

Some of the most representative nations of the ancient non-Jewish world believed in a resurrection of the body. This is true especially of the ancient Egyptians, the Babylonians, the Assyrians, the Persians. There are those who hold, without ground we think, that the Israelites obtained their doctrine of the resurrection of the body from these peoples, especially the Persians. How these people came to this conviction it is bootless, at this time, to discuss. Was their belief not, probably, a remnant of that original innate deposit of knowledge and faith implanted in man by his Creator? rather than the result of later reasoning? This faith in the resurrection of the body held by these more ancient races, so far as my present knowledge extends, was not held by later representative nations, such as the Greeks and Romans, though they, too, and especially some of their most illustrious, and never to be forgotten, teachers believed in the continued existence of human life.

Our spiritual progenitor, the Israel of the Old Testament, believed in the resurrection of the body. We are not unaware of the fact that there are Christian teachers who practically deny this, or at least try to minimize the extent of it. When they do this, in our humble judgment, they are

showing their lack of understanding of the principle of true interpretation, and are trying to destroy the idea of a divine revelation.

Instead of ancient Israel not having a doctrine of the resurrection of the body, we find that it was a substratum of their faith from the time of Genesis to the days of Malachi. In this statement, I am but affirming what men eminently qualified to speak have affirmed before me. Men like Orr, Fairbairn, Sayce, Delitzsch, and Pusey, to mention only a few. It was, probably, not always a clearly defined, and especially not an elaborated doctrine these people held. Indeed, do we have an elaborated doctrine of the resurrection in the New Testament? As I see it, it is abundantly affirmed; but to no great extent elaborated. Perhaps an indication that we should not attempt too much of a detailed elaboration; but content ourselves with affirming, and reaffirming, what Jesus and His Apostles never failed to affirm.

It is true, beyond a peradventure, that the teachers and prophets of early Israel give evidence that they were wrestling with this truth of a resurrection, even as you and I. At times they show that they were dealing with a vision they saw as through an obscuring veil. But the doctrine is there with ever increasing clarity as revelation progressed.

Let us now look at the statement we have made that ancient Israel believed in the future continuance of life in the body. Can it be substantiated from the record?

Every well taught middle grade Sunday School pupil knows something about the translation of Enoch and Elijah. What lies at the heart of these stories? What but this that God took them; that they continued to live, in the body, a transformed, purified, perfected body, as well as in spirit?

Abraham was the father of Israel in the flesh, as well as, in a sense, the father of the spiritual Israel to the end of days. And, on the most unimpeachable authority, we are told that Abraham believed in the resurrection of the body. St. Paul, or whoever it was that wrote Hebrews, says: "By faith Abraham, being tried, offered up Isaac . . . , accounting that God is able to raise up, even from the dead." Heb. 11:17, 19.

And that this raising up, in Abraham's faith, did not refer only, or primarily, to a present miraculous restoration to life, as in the later case of Lazarus, seems to be confirmed by the fact that Jesus Himself, in reasoning with the Sadducees about a future general resurrection of the body, quotes the words of God to Moses—"I am the God of Abraham, and the God of Isaac, and the God of Jacob. . . . God is not the God of the dead, but of the living." Matt. 22:23). If Abraham was the man of knowledge and of faith such as the Scriptures everywhere represents him to be, is it not to be assumed that he knew that God was not the God of the dead, but of the living? Does it not assume, in the light of the Hebrew's affirmation, that Abraham knew, believed, that his relationship to God carried with it not only that he, and others like him, were assured of a continued existence in some form of being? but the assurance of a resurrection from the dead?

Who Job was, just where he lived, or when, we do not know; but all the evidence bears witness that it was either in patriarchal times, or represented patriarchal times and conditions. In the face of any fair interpretation, Job believed in a resurrection of the body. Take for instance these words—

> *"Oh that Thou wouldest hide me in Sheol,*
> *That Thou wouldest keep me secret, till Thy wrath be past,*
> *That Thou wouldest appoint me a set time, and remember me!*
> *If a man die, shall he live again?*
> *All the days of my warfare would I wait,*
> *Till my release should come.*
> *Thou shouldest call, and I would answer Thee.*
> *Thou wouldest have a lesire to the work of Thy hands."*
> (Job 14:13-15.)

The situation here presented was this. You remember something of Job's crushing ordeals. He thought it was an evidence of God's displeasure. And he had given up hope of being restored to God's favor, and his former prosperity, this side of death. In this frame of mind, Job's thought is that Sheol, the place of departed spirits, will be a refuge

for him till God's displeasure be over passed; for He keepeth not His anger forever. When the right time came, God would remember him in mercy, and call him back to His fellowship. And this would be a return to a complete life. And the only complete life for man is the life of the whole man, body and spirit.

The passage from Job just quoted is complete in itself. It speaks for itself with sufficient clarity and force. But even thus it is fortified by this subsequent passage—

> *"But I know that my Redeemer liveth,*
> *And that He shall stand up at the last upon the earth.*
> *And after my skin hath been thus destroyed,*
> *Yet from my flesh shall I see God:*
> *Whom I shall see for myself,*
> *And mine eyes shall behold, and not another."*
> (Job 19:25-27.)

The only common sense interpretation of these words, in keeping with the tenor of all Scripture, is that in these terse words Job is voicing his firm faith in the truth that in a fully restored life, consisting of body as well as spirit, he would see God, and have fellowship with Him. What he had expressed as a hope in the preceding passage, Job here states as an unshakable conviction.

David, to those interested in religious subjects, and acquainted with the Bible, is the great heroic, romantic figure of the Old Testament. Does he have anything to say about the resurrection? Much, indeed.

> *"I have set Jehovah always before me:*
> *Because He is at my right hand, I shall not be moved.*
> *Therefore my heart is glad, and my glory rejoiceth:*
> *My flesh also shall dwell in safety.*
> *For Thou wilt not leave my soul to Sheol;*
> *Neither wilt Thou suffer thy holy one to see corruption.*
> *Thou wilt show me the path of life.*
> *In Thy presence is fulness of joy.*
> *In Thy right hand there are pleasures for evermore."*
> (Psa. 16:8-11.)

"As for me, I shall behold Thy face in righteousness:
I shall be satisfied, when I awake, with beholding Thy form."
(Psa. 17:15.)

"They (the wicked) are appointed as a flock for Sheol:
Death shall be their shepherd:
And the upright shall have dominion over them in the morning:
And their beauty shall be for Sheol to consume,
that there be no habitation for it.
But God will redeem my soul from the power of Sheol:
For He will receive me." (Psa. 49:14, 15.)

"Nevertheless I am continually with Thee:
Thou hast holden my right hand.
Thou wilt guide me with Thy counsel,
And afterward receive me to glory.
Whom have I in heaven but Thee?
And there is none on the earth that I desire besides Thee.
My flesh and my heart faileth.
But God is the strength of my heart and my portion forever."
(Psa. 73:23-26.)

These are the chief psalmic passages that set forth the doctrine of immortality in the unmistakable light of a resurrection. That they do this is maintained not only by those who want to give to Scripture words and phrases their full weight and worth; but by men, like Dr. Cheyne, who seek to minimize the Bible teaching of a resurrection, admitting it here because it strengthened, they felt, their hypothesis that it shows the great influence on Jewish teachers of Zoroastrian doctrine.

Time would fail me to give anything like an adequate presentation of the faith of Israel in a resurrection as set forth by the prophets. It is evident in many places. The restoration of Israel is presented under the figure of a resurrection. And, as they see it, the time is coming when all the people of God, individually, as well as collectively, shall gloriously triumph, death being swallowed up in victory. Just two passages from Hosea.

"After two days will He revive us:
On the third day He will raise us up,
and we shall live before Him." (6:2.)

"I will ransom them from the power of the
Sheol; I will redeem them from death:
O death, where are thy plagues?
O Sheol, where is thy destruction." (13:14.)

I thoroughly believe in the resurrection of the body because the Old Testament teachers, prophets, and heroes, inspired of God, believed and proclaimed it. I believe in the resurrection of the body, and its continuance in life; because it seems to be the sensible conclusion in view of God's estimate of the worth of human life. Man is God's creature. He was made in the image of God. He is, so far as we know, the last, the highest, the richest, ripest fruit of God's cosmic effort. All this seems to be evident in the fact that when man defaced the image of God in him, God, at the cost of the incarnation of His only begotten Son, and His redemptive work, made it possible, in the course of time, for man to be restored to his former state and condition.

In the face of all that paganism, ancient or modern, has been able to advance—and it would seem that it has about exhausted every resource, not only of argument, but of ridicule—in spite of all this, I say, I still, whole heartedly, join in the confession of the whole ancient church universal —"I believe . . . in the resurrection of the body." I am compelled to believe it on the basis of the preponderance of evidence, Biblical and otherwise. But first of all, I am constrained to believe in the resurrection of the body, because of the unimpeachable evidence that Jesus Christ Himself was raised from the dead, and lives forever in a resurrection body. Jesus is the resurrection and the life. John 11:24. This is determinative for all God's people. Jesus is the norm in all things for humanity. His resurrec-

tion is bound up with our resurrection. He is called the firstfruits of the dead. We are to be like Him in all things. We have been foreordained to be conformed to His image, that He might be the firstborn among many brethren. Romans 8:29.

I believe in the resurrection of the body, in the second place, because it is one of the distinctive teachings of Jesus Himself. He argued with the Sadducees, who denied the resurrection, and emphatically affirmed it. Matt. 22:23. In the home of a certain Pharisee, rebuking their pride, He said—When you make a feast, bid the poor, the maimed, the blind; . . . for thou shalt be recompensed in the resurrection. Luke 14:14. To the Jews who had accused Jesus of violating the Sabbath, He said—"Marvel not at this; for the hour cometh, in which all that are in the tombs shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of Judgment. John 5:28, 29. To Martha, grieving at the loss of her brother Lazarus, Jesus said—Thy brother shall rise again. He shall rise again because I am the resurrection, and the life. John 11:23, 25.

I believe in the resurrection of the body, because it is the unanimous testimony of the Apostles, the men who were in the school of Christ the better part of three years, who saw Him die, who heard the angel witness of His resurrection, who saw Him alive, who heard Him say—Behold, it is I, myself; who received the invitation to investigate the scars on His body. These men felt, and rightly, that one of their first primary duties was to go forth and bear witness of Jesus' resurrection. Acts 1:22. And from that day forth, with increasing volume, and emphasis, they did this very thing. The Church of the living God was built, and is being built, on the fact of Jesus' resurrection. And he who does not believe in the resurrection of the body withdraws himself from the body of the church universal of the ages, and aligns himself with the Sadducees of the ages.

What Does Resurrection Mean?

The New Testament is full of the word resurrection, and still more frequently uses the thought. In every full service in Sunday School, and Church, we use the word in confessing our faith. In many of our sermons, especially at Easter, and when Easter thoughts are in the forefront, we use the word. Just what do we mean by it?

There are many things connected with the resurrection of the body that we, beyond doubt, see only as through a glass darkly. And some that we, probably, see not at all. But the thing itself is plain, even if we do not grasp all the processes, or implications.

Both St. Peter and St. Paul speak of the body in which we live as a tabernacle; that is a tent-like, or temporary, dwelling place. And they both speak of putting off, or laying aside, this tabernacle. In other words, they both speak of the spirit within as the true self, and of the body as only the house in which it dwells. The resurrection of the body is the restoration of the body, it may be long dead, as the dwelling place of the spirit that once inhabited it.

The resurrection of the body means more, however, than the mere bringing back to activity of a body once dead. Life is a very mysterious, complex thing. Next to God Himself, it is the one thing about which we, perhaps, know least. The basic, organizing principle in what we call human life is the God-created, God-given spirit which He breathed out of Himself. This spirit takes up the material elements of which the body is formed, and, in a steady progressive way, works them into an organism; as we say, into a living, moving, acting body. It is a wonderful architectonic process. This building process eventuates not only in the most wonderful physical structure of which the world in which we live knows anything; but a physical structure that has truly spiritual functions. We have here a physical organism that is capable of thinking God's thoughts after Him, that is volitional, that is capable of affections. Of the finished product of the operation of the God-created spirit, no less an authority than Jesus Himself said—"Is it not written in your law, I said, ye are gods?" John 10:34.

All this wonderful life is going to be restored in the resurrection; not as it was when man died, but as it was when it first left the hand of God. Sin wrought havoc not only with man's body, but first of all with his spirit. The spirit of the natural man is essentially demonic, in the usual evil sense of the word. When man is converted, turned Godward, led by the Spirit of God, this change is wrought first in man's spirit, he is forgiven, an upward trend of development is begun. Then the struggle is on between the spirit and the flesh; the latter, and the physiological life, or the soul, as the word is often used, even in Scripture, always lagging in the rear. This is what St. Paul meant when he said—"The very God of peace Himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ." I Thess. 5:23.

In the resurrection, the spirit, which, since death, has existed as a pure spiritual essence, will be brought back, probably accompanying the Lord Christ and His angels; the body, the tabernacle, in which it once lived, purified and perfected, will be restored, the spirit will animate the restored body, the physiological processes will begin; with the stamp of Heaven on it, this reconstructed human life, recreated, if you please, will start on its eternal mission.

This body, this life, is going to be the same according to the fundamental laws of identity. I will be myself. You will be yourself. To each his own body. I Cor. 15:38. And yet there is going to be a vast difference. Here our bodies are imperfect, there perfect; here subject to decay, there deathless; here full of weakness, there full of power; here there are many things that put us to shame, there all will be beautiful and glorious; here we have a natural body, there we shall have a body the nature of which even an inspired writer could not express in the language of mortals save by calling it spiritual.

The resurrection will not take place by virtue of any latent inherent power, naturally inherent in the elements of the dead body. There are some who hold to this view. It is known as the indestructible germ theory. It is based chiefly on the words of St. Paul in first Corinthians, where he

speaks of grain having a life in it which reproduces itself. But this is not what St. Paul says so far as human life is concerned. The Scriptures everywhere represent the resurrection of the body as taking place as the direct result of a special act of God in Christ Jesus. It is going to be as much of a special act of God as the creation itself.

As I have indicated before, the doctrine of the resurrection of the body has been met with all kinds of objections. Men have ridiculed the idea, tried to laugh it out of court. All kinds of difficulties have been marshalled in array against it. Practically everything of this nature may be summed up in this one brief statement: It is impossible. To man alone, with his knowledge and power, of course it is preposterous, impossible. But if God is God it is not impossible. With God nothing is impossible that He wills to do. It is no more impossible for God to recreate man than it was to create him in the first place. We build everything on the Word of God. Here we stand. We cannot do otherwise. And so we will keep on confessing, with the Church universal—"I believe . . . in the resurrection of the body."

But some one will say, How are the dead raised? and with what manner of body do they come? Thou foolish one, that which thou thyself sowest is not quickened except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased him, and to each seed a body of its own. All flesh is not the same flesh: but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fishes. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body.

—I Cor. 15:35-44

Chapter IV

THE NATURE OF THE RESURRECTION BODY

WE HAVE been studying some vitally important subjects. One of these is death. Death! We know that every man, sometime, somewhere, somehow, faces death. There is no way of getting away from this thing. It is a universal human physical experience.

We have spent time in discussing the problem of the resurrection, and the condition of life between death and resurrection. Some of us are quite convinced that the material is but the lengthened shadow of the eternally spiritual; but many are not ready to follow us here. To them the unseen, the unheard, the unfelt, are the unreal things. At least they are, to them, in the realm of the debatable, the uncertain. We cannot wait for all these people to make up their minds. We have to move on, and if they will not, we must leave them to make their own experience of things.

As we moved on in considering the question of what comes after death; and, in the face of the lack of personal experience, we can move on, for we have a divine revelation that is more authoritative than personal experience; in the light of this revelation, we have answered that after death, which is only the death of the body, the falling into decay of the house in which we live; life goes eternally onward; on the part of the believing and God-fearing, with God, in His Heaven.

After awhile, for the time has not yet come, there is going to be a resurrection, a restoration, of our bodies, lost awhile for purposes of purification; and, forever, the godly shall go on participating in the joys, and glories, of Heaven.

We have now come to another intriguingly interesting point. Let us imagine ourselves now safe in Heaven. Eternity spreads out before us. What are we going to be like? This is the question I propose to consider this morning. My subject is—The Nature of the Resurrection Body.

Christ Likeness

In answer to the question—What shall we be like in Heaven? there is one short answer, beyond which I have little desire to go; though, in general, I am not without the desire for all possible information.

In Romans 8:29, St. Paul says—"Whom God foreknew, He also foreordained to be conformed to the image of His Son, that He might be the firstborn among many brethren."

In this passage, beyond doubt, the idea is that the Christian life, here and now, is to have begun in it, with the moment of the new birth, a process of growth into Christ-likeness. Whatever the rate of the development of this new life, or the degree of it attained here, this life is to go on till we are perfected in the likeness of Christ's life.

In this connection, let us recall the words of St. Peter, second Epistle, 1:4—"He hath granted unto us His precious and exceeding great promises; that through these ye may become partakers of the divine nature." I am not going to allow myself to be drawn into a discussion of the nature, or the degree, of this impartation of the divine. I am not afraid of any of its implications. But I am going to stand by, and on, the plain statement that something of the divine is given to every converted person. It is not only a divine power working upon him. It is something of the divine in man. It becomes a working principle in man. This divine principle within man recognizes its kinship to the divine original without. And man, beholding as in a mirror, the glory of the Lord, and feeling the upward urge of the divine dwelling within, is transformed into the same image from glory to glory. The final outcome of this process of transformation is that we, who here have born the image of the earthy, shall in Heaven bear the image of the heavenly.

In Philippians 3:21, in which passage St. Paul is unquestionably speaking of the future, the time of Judgment, and restoration, the Apostle says—"Our citizenship," now, and here, "is in Heaven, whence also we wait for a Savior, the Lord Jesus Christ; who shall fashion anew the body of

our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself."

Note, it is Jesus Himself who is to fashion our bodies anew. To "fashion anew" refers especially to the outward appearance of our bodies, that is to be brought about by the change that is to take place at the hand of Jesus. The word "conformed" contains the idea of being decidedly and permanently changed, that is, from our old imperfect human condition into likeness of Christ Jesus. Remember, it is the human body that is to be "fashioned anew" into "conformity" to Jesus' body. And the body with which Jesus arose, exalted, glorified, and now lives in Heaven, is the pattern into conformity with which we are to be fashioned anew.

What St. Paul says in Romans and Philippians, St. John says in his first Epistle, 3:2—"Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if He shall be manifested, we shall be like Him; for we shall see Him even as He is."

All that this means, no stammering human tongue can ever tell, no faulty human pen should ever attempt to write. Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things that God hath prepared for them that love Him. But, according to the Word, somehow, according to the measure of our human capacity to receive it, the power, the beauty, the perfection, the glory of the exalted, and glorified, God-man, shall be not only reflected upon us, but reproduced in us; not by a process of natural development, but as a bestowal by Jesus Christ Himself.

"We shall be like Him." A mist gathers before our eyes, our thoughts falter and stumble, as we read these words. But in the midst of the maze, there burns a bright central light, in which we sense, rather than see, the trailing garment of the glory of God in Christ Jesus. "And we shall be like Him."

Dare we think, in this connection, of the mount of transfiguration; the full blaze of the glory of which no mortal eye could steadfastly behold?

The glory Land! How little we know about it. The nature of the future life in Heaven! How incomplete the silhouette we are able to glimpse. But, wonder of wonders, too great to be understood; too great and glorious, almost, to be believed—"We shall be like Him," the exalted, glorified Christ Jesus. Can any one ask more? Personally, I should be perfectly willing to cease my quest right here. There are many other questions to be answered. But knowing this, I should be perfectly willing to wait. We ought all to have something of the faith and humility of old Richard Baxter, who said—

> *"My knowledge of that life is small,*
> *The eye of faith is dim;*
> *But, 'tis enough that Christ knows all,*
> *And I shall be like Him."*

Reconciled to the fact that our knowledge of our future life is fractional many decimal points removed, both as to its ultimate nature and appearance; we do know that we are going to approach that future condition by a process of elimination. Before we can have the body that is like Jesus' body, a number of things have to be taken from us. St. Paul enumerates these things in first Corinthians fifteen. Let us consider them, bearing in mind that St. Paul is not attempting to describe either the present or future body; but contents himself with enumerating some of the characteristics by which the present and future body will be distinguished.

St. Paul says our bodies are corruptible; not only in their condition after death; the principle of corruption, of decay, is constantly at work in them during life. They are easily injured, and rendered, not only helpless; but often useless. Our present bodies are so constituted that all activity wastes them, they need continually to be repaired. To meet this waste, and make this repair, we have been endowed with strong appetites. But one of the troubles is that the organs of our bodies, given for the purpose of repairing this waste, themselves wear out. And after awhile no wisdom or skill of man avails to repair them, and restore them to proper functioning. And eventually, so far as this

present mode of life is concerned, man goes down to irrevocable decay. The seed of death is in man from the moment of his conception.

Man is a wonderful creature. In the language of mortals, we say, of many men at least, they are strong; strong in body, strong in mind, strong in energy to dare and to do. But the strongest have their limitations. Of the strongest we have to say, after all, they are weak. A giant may work for long hours, and accomplish much. But at length he succumbs. He must stop for food, to rest and sleep, that his wasted strength may be repaired. But alas, as we all know full well, the majority of men are not giants; neither in body, nor in mind. Many are disqualified for strenuous effort by bodily weakness. Many others perform their daily tasks in discomfort, if not in actual pain; more by an act of will, than as the result of an exuberance of physical power. The vitality of many people is habitually low; they do not have the full use of the normal man's potential powers.

The same is true, often true, sadly true, in the sphere of the mind. More often true, perhaps, because of some defect, hidden or otherwise, in his physical constitution, but many men walk all their lives in a haze, seeing things only as through a glass darkly. And most of us, a good part of the time, do mental work with more or less consciousness of a strain; we feel that we are seeking to fly with broken, or clipped, wings. Truly, man here, at his best estate, is a creature of weakness.

In spite of his weaknesses, physical and mental, man has to his credit many truly remarkable achievements; and will have more if time lasts. In view of man's achievements, and in spite of his weaknesses, man does a lot of strutting and preening of himself. But wherever he goes, whatever his present circumstance, man is a creature who bears on his brow, so far as this world is concerned, the ineradicable marks of imperfection, of progressive decadence and dishonor. And finally on all things human, however great and glorious, death writes his veto; and man sinks down into utter helplessness, and the bosom of mother earth re-

ceives him into utter decay. Truly man's end, as far as this state of existence is concerned, is, as St. Paul says, to be sown in dishonor.

Before we can be recreated in the likeness of the resurrected and glorified Jesus, all these elements of weakness, decay, and dishonor must be taken from us. And St. Paul says they are going to be taken from us. And death is God's way of taking them from us. Death is the result of a curse; but it is a blessing in disguise. It is not the end of life. It is but one of a series of facts, one of a series of steps, in the line of progress in the great plan of God for man's complete redemption.

But after the old building has been torn down, and the rotten timbers taken out, then the process of rebuilding begins. And in the process of rebuilding God is going to endow our bodies with the very opposites of the things He has taken from them. This He is going to do when He recreates our resurrection bodies.

Our resurrection bodies, instead of being corruptible are going to be incorruptible, never subject to change, forever beyond the reach of the scorpion sting of death and decay. Life will have come forever into its own. Weakness will have given way to strength that knows no limit of power save that put upon it by omnipotent God Himself.

Naturally, this resurrection body, once sown in dishonor; but now raised in glory, will continue to live in glory. Perhaps we, most of the time, fail to grasp the full significance of this word glory as used in the Scriptures. What does "the glory of God" mean? Nothing less than the manifestation of what God actually is—in His wisdom, power, goodness, in short, all His excellencies. It is the sum-total of the blended brilliance of what God is. Naturally, we mortals can do little to describe this glory. It is beyond our ken. But something of this glory is going to be ours when we begin life anew in a new world. It is not going to be simply a glory reflected upon us. It is going to

be a glory that is our own, that will shine out from us, a reflection of what we have become by the grace of God.

This metamorphosis, slowly, mostly quite imperceptibly, is carried on, in the true child of God, already in this world. We all, says the Apostle, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory. Yes, even here and now, something of this divine glory, which is God, is reflected upon the human life of the child of God, and absorbed into it. In our resurrection body, that will be none other than our natural body purified, rarefied, perfected, beautified, glorified by the recreational power of God; in our resurrection body, this glory of the Christ is going to be wholly our own; of course, ever as a gift of God's grace.

Let us take with us, and ponder well, this trilogy of glory. The glory of everlasting God, concerning which the Word says—"No man can see Me and live." Then the glory of Incarnate God, who is the effulgence of the Father's glory, and the very image of His substance, in whose presence in the holy mount human eyes were dazzled to blindness. And, finally, the coming glory of the twice born sons of God, who, "to all generations of the ages to come" shall bear the body fashioned like unto the body of Christ's glory.

Here is fulfilled in believing man, in its final measure, that gift of God's glory concerning which we are taught to confess that it is exceeding abundantly above all that we can ask or think; but still in full accord with the riches of God's grace and glory. This can be nothing less than the realization, in the redeemed and finally saved, of the measureless abundance of the majestic and far-shining nature of the Divine, as it poured itself forth in the dazzling perfectness of its own self-manifestation in Incarnate God; and from Him, and by Him, upon us. Then, indeed, will it have come to pass that we are "filled with all the fulness of God." My mind falters, my nerves tingle, my tongue would hesitate, while these words are uttered.

A Spiritual Body

We now come to one item in the list of St. Paul's category of transformations that are to take place in the resurrection body that, in my judgment, requires special consideration. It is that verse in first Corinthians fifteen in which he says—"It is sown a natural body; it is raised a spiritual body." We have no difficulty with "a natural body"; but what is "a spiritual body"?

The three great Creeds of Christendom unite in confessing the faith of the early Church in the resurrection of the body; but make no credal statement as to the nature of the resurrection body. This is to be expected. It is a difficult subject. And later dogmatic statements do not help us much. Let us look at these two words "natural" and "spiritual"; the somatic body and the pneumatic body.

The body is the sensible, apparent thing about us. It is the body we see, feel, measure, weigh. We might ask, who, what is it that perceives the body? and does these things with the body?

The ancestral tree from which, supposedly, the word body, soma in the Greek, is derived is not very flattering. In Homer and Aristarchus it means a cadaver. Such is the case also in Matthew 14:12; Acts 9:40; and Hebrews 13:11. In Mark 5:29, and I Corinthians 12:12, the word body clearly means the physical organism of a living human being.

The body of man, then, is his entire physical organism, animated by the soul, the physical life-principle, the cause and ground of which is the indwelling spirit. The body is the house of the spirit, the animated mechanism of the soul. This is the meaning of St. Paul's phrase—"natural body," which occurs outside of first Corinthians only twice in the New Testament.

The body is the vessel of the life, the Psuke, the soul, which it contains, which is blended with it, that operates through it. Together the soul and body, the soma kai psuke, constitute one part of man's twofold essence.

In Luke 12: 22, 23, soma and psuke are practically identified. In Matthew 10:28, the two are distinguished.

The possibility of the separation is expressed in II Corinthians 12:2, 3. This separation is finally and fully brought about in death.

In contrast to the psuke, or soul, we have the word pneuma, or spirit. According to Cremer, in his Biblico Theological Lexicon, pneuma originally meant the wind, the breath blown out, the breath as the sign and condition of life, and then—the element of life itself. In this last sense the Scripture writers adopted the word, and used it. The pneuma, then, means the distinctive, self-conscious inner life of man. It is to the pneuma that the volitions of the will are referred, Acts 19:21. It is in the sphere of the pneuma that all the affections of man's personal life are said to operate. Acts 17:16.

The word pneuma is sometimes used in Scripture to mean the same thing as the psuke, or soul. However, there is a limit beyond which soul and spirit, psuke and pneuma, cannot be used interchangeably. And in all cases where the distinction needs be made, it is clearly indicated that pneuma is not merely a principle of life; but the life-principle, the life-principle originating with God, coming directly from Him; the active principle of all other life in man. In I Corinthians 2:11, the divine self-consciousness of the children of God depends on, is the result of, the contact of the Spirit newly given them by God, with the spirit in them conformable to their nature. With the hope that this little discussion of words may have given us a better understanding of our own composite nature, we ask again—what is a spiritual body?

Our catechism asks the question—"What body will be raised from the dead?" And the answer given is—"The same body that I now have will be raised from the dead." Of the resurrection body Dr. Lenski says—"The human body which we bury now shall rise again; but, while it remains the very same body, in the resurrection it will appear wonderfully different."

I am willing to accept both of these statements, with the understanding that Dr. Lenski's statement—"It will appear wonderfully different," means that it *will be* wonderfully

different. The resurrection body will be wonderfully different not only because it has been purged, purified, perfected, and glorified; the resurrection body is going to be wonderfully different in its very constitution. St. Paul says, in this same chapter—"Flesh and blood cannot inherit the kingdom of God." Evidently, this does not mean only sinful flesh and blood. Adam and Eve, before sin entered their lives, were of the earth, they were for the earth. One of the primary purposes for which they were put into this world, to multiply and replenish the earth, will be wiped out of all human life in Heaven.

I think it is unquestionably true that this same change took place in the body of Jesus Christ. Even His flesh and blood, spotless though it was, did not enter the kingdom of Heaven. A new order of things obtains there. The body is sown into the grave a natural body, it is raised from the grave a spiritual body. Why, then, do we not simply cut the Gordian knot, and say—in the future world, we are all only spirits? For the simple reason that St. Paul does not say we are spirits. He says we are bodies. The word spiritual is only a qualifier of the substantive body. Somewhere, then, between body, as usually understood, and spiritual, we must find the equation of what a spiritual body is. And it is not easy to keep the golden mean. Some hold so tenaciously to the word body that they are afraid to let go of anything. Others seem eager to drop the substantive, body, and live in the qualifier, spiritual.

As for me, I believe St. Paul was right. I believe we are going to have bodies in Heaven. Our redeemed, saved, raised, perfected bodies, are going to be glorified corporeities. I do not hesitate to use this word. I think it is what Paul means. But they are going to be spiritual bodies. I do not mean by this that they are going to be bodies in appearance only. We are not going to be psychic mist bodies in Heaven. We are going to be real bodies, but spiritual bodies. This does not simply mean that we are going to be bodies under the absolute control of the Spirit. It does not simply mean that all the appetites and passions, that have their seat in the flesh and blood, whence tempta-

tion and sin come, are going to be eliminated. All this will be blessedly true. It means that our bodies are going to be more like that basic spirit substance that is the heart of all that exists. Our future bodies are going to be real bodies; but their grossness will have vanished. It was only an accommodation at best. Our future bodies will be rarefied, more ethereal; more like the body of Christ that came out of the closed tomb, that came into the locked chamber on that first Easter eve, that went up from Olivet. "We shall be like Him."

This exposition is in keeping with the teaching, explicit, and implicit, of Jesus and of Paul. It is in keeping with the best modern science. St. Paul anticipated the best science of today by eighteen hundred years. The gross materialism of yester year, which held so many men's minds in its deadening grasp, and which so many still do not know has passed away, is gone forever. Formerly, men who claimed to speak authoritatively for science would have something to do only with that which they could see, weigh, measure, count; the density and strength of which they could calculate. Today matter has taken on a new aspect. In the tangible and measurable men are finding the evidences of the intangible and imponderable; that is perhaps causative, at least a purposive, controlling principle. In fact, matter as it used to be known has almost ceased to exist. Science is traveling toward a world that, in comparison with the old concept of matter, is a spiritualized world.

Let us hear what a few of the men who have a right to be heard, have to say on this subject. I quote—"The attitude of science toward the notion of a supersensual universe, or series of universes, interacting with the material fabric we know, . . . has ceased to be the hostile or indifferent one it was. On the contray, it might almost seem that the theory of a universe of a finer and infinitely more potent substance is almost ready to be announced by our scientific thinkers as an inevitable conclusion from recent discoveries."

Charles Kassel, *North American Review,* Oct. 1922.

Again I quote—"We have actually touched the borderland where matter and energy seem to merge into one another—the shadow realm between the known and the unknown. I venture to think the greatest scientific problems of the future will find their solution in this borderland, and even beyond it. Here, it seems to me, lie ultimate realities—subtle, far-reaching, wonderful."

SIR WILLIAM CROOKS.

Again—"That which alone had seemed enduring and certain, either upon earth or in the realms of space, the firm standpoint which it was supposed everything else could be managed—matter—has begun to totter, and we are on the way to disputing its claim to the title of independent existence."

PROF. H. KAYSER, *Prof. of Physics, University of Bonn;* in his treatise on—*Electrons.*

Once more—"It is my considered conviction that all this post-war unrest, revolutionary proclivity, and the holding of individual life and effort so cheaply, have as one of the main roots the blank denial of the existence of God. This denial is based primarily on the supposed verdict of science—we are continually having it dinned into our ears that there is neither need nor room for a Deity; that life is nothing but a certain complexity attained by a mad dance of atoms until by chance large colloidal molecules formed; that all the marvellous intricacies of life are only a series of haphazards; and that as a logical sequence no such entity as a soul can be found. Thus we are mere flotsam and jetsam to whom Gray's lines may apply:

Alas, regardless of their doom,
The little victims play!
No sense have they of ills to come,
Nor care beyond to-day.

The contention throughout this work has been that this is not the verdict of science, but that the more our knowl-

edge grows the more it is daily telling us that such a conclusion is both premature and untrue. For first we are on solid ground in affirming that whatever further disclosures are in store regarding atomic structure, we can never return to last century's conception of solid material. The whole physical universe is immaterial to the very core, as immaterial as any conception of the spiritual ever framed; waves, group waves, are the most substantial things we can find. More than this, guidance is an entirely inseparable characteristic; group waves and guidance seem to be linked in the same sort of unity as space and time are in the space-time continuum, each complementary to the other. Thus, at the outset of our inquiry we are faced with spirituality and guidance—more significant pointers it would be difficult to find."

W. Osborn Greenwood, F.R.S.E. *Biology and Christian Belief.* p. 185 f.

It is quite evident, if these modern advanced scientists are right, that St. Paul knew science as well as theology. On every hand the evidence is increasing that goes to show that what we call the physical world is but the vesture and the vestment worn by Deity.

Identity

All this brings up the question of the identity of the present self with the future self. If we are going to be so wonderfully different in the next world, will we be ourselves? The answer to this question is not in doubt. We are not only going to exist in some fashion; there is going to be in our being not only a genuine splendor, brought about by the expurgation of much grossness, and the liberation of much that belongs to our true nature; but we are going to be our true selves. We are going to retain, forever, our personal identity. Just as certainly as I am I, now; and you are you, now; so we will continue to be, forever, our personal, individual, selves. The record says, To each God is going to give his own body; this should be enough.

If there is one thing more than another that modern biological science has established, it is the absolute separateness, distinctness, and individuality of each human being.

I am a man, you are a man, or a woman. We are not mere human beings. A human being is a mere Platonic idea that lives only in men's minds, and in books. A human being is the sum-total of the abstractions studied, and enumerated, by physiologists, psychologists, sociologists, and others. These characteristics of human beings are expressed in universals. But I, and you, are concrete facts. And separateness, and individuality, are fundamental to us. It permeates, is a part of, our entire being. Our individuality, our personal self-hood, makes each one of us a unique event in the history of the world. A man's separateness is stamped on his whole being, body and consciousness.

Of all the billions of people on the earth no two are exactly alike. The Bertillon system of measurements show this. A man has a surface flesh wound. The skin taken from some other part of his own body, and grafted to the wound, normally adheres. It grows; it was, as it is, a part of the man's self. The skin from another person may be grafted on to a wound. It may adhere, and help to heal the wound. But after the wound is healed, this alien grafted skin grows less and less, and eventually disappears. Only in very exceptional cases is this not true. It helps to show that a man, even to the extent of his ever changing epidermis, is, and remains, himself, a separate being.

Medical science works wonders in these days. A kidney may be transplanted from one person to another. Conditions being favorable, the suture heals, and when healed, that transplanted kidney secretes urine, and functions normally. After a little while, however, first albumin, and then blood, appears in the secretion of that kidney, a disease sets in, and that kidney atrophies and ceases to function. It is not altogether at home in another body. It could not work successfully in strange company. Thus it is that the human body is just full of proofs that, biologically, and physiologically speaking, each man is separate and distinct from

every other. And every known fact points to the conclusion that he shall remain so as long as he exists.

Scientists tell us that each one of us is made up of about twenty-six trillion cells; that there are, approximately, twelve thousand million cells in each normal human brain. And right here we have one of the analogical proofs of continued individuality, of the identity of the self. Of all this mass of cells in the human body, in every man every cell is a male cell; and in every woman, every cell is a female cell. And Dr. Carrel says that of the two thousand billion of people now living on the earth, the cells of no two people are exactly alike. And that while it is not capable of proof, he is convinced that of all the countless billions of people who have inhabited the earth since the beginning of time, there have never been two exactly alike in this respect. But to return to the inexplicable complexity of our bodies, it is a well known fact that there is a constant metabolism going on in the body. Constantly, day and night, there is a gradual growth of new cells, and a sloughing off of the old ones. It is claimed that in the course of about every seven years, most of the old cells have been lost, and a new set has come into existence. If the seat of our selfhood was in the flesh, what has become of it in this process of change?

The conclusion of this part of our argument is that in the future life each one of us is going to be himself. Everything in nature and Revelation goes to substantiate this proposition. God is going to give to each His own body, as He sees that it is our own. In the future world, in memory, in consciousness, and self-consciousness, we are going to be ourselves; only purified, perfected, glorified. And this self is not going to be a disembodied, but an embodied, self. But again the warning, let us not be too grossly materialistic in our conception of the body.

We are thankful to biological science for the corroborative evidence it gives of our separate physical existence, our individuality. Let us be careful, however, not to place the seat of our selfhood in the purely physical. My body is not myself. I take note of my body, I am closely related

to my body, there is a certain interaction between my body and my higher self. I am much affected by my body; but I know myself, my real self, to be other than my physical being. Our personality, our selfhood, is in the soul, the mind, the spirit.

Morphological Identity

If I am to be myself in the future world, and you are to be yourself, in all that constitutes real personal identity, how about our morphological identity; in other words, our shape, size, and other more or less accidental things?

Some of the questions most frequently asked, run like this—Will I have my mother in Heaven, will I have my baby there, the implication being, will we be in Heaven just as we were here? We know very little about some of these things, and it behooves us to speak humbly and cautiously about them.

There are a good many elements entering into this phase of the subject, some of which are rather disturbing. There are in this world all kinds of shapes and sizes of men and women. Some are satisfied with what they are in this physical sense; some, probably, are not. Here some are comely, and others are not extremely so; some are weak, and some are strong; some are congenitally malformed, some become crippled and deformed by accident or disease. A child dies before it is a day old. Some folks grow old, lose their teeth, their hair, their sight; they become emaciated, weak, decrepit; mere shells of what they once were.

One says—I want my mother when I get to Heaven. Certainly you do. But do you want her, and want her forever, as a mere shadow of what she was in her prime? An old man, or woman, sans hair, sans teeth, with sunken cheeks, flabby muscles, and a halting gait, is not a thing of beauty, save to eyes that love. Would you want them to be thus forever?

A mother says, I want my baby when I get to Heaven. Of course you do. You would not be a mother if you did not. But stop a moment, think; do you want it still to be a baby? Suppose something had happened to your baby

when it was a year or two old so that it had stopped growing, and had remained an infant. What would have happened? You would have become frantic. You would have gone to every doctor you could find, who gave promise of helping your baby to grow naturally to manhood, or womanhood. Permanent babyhood is unnatural.

Now let me tell you what some of the fathers thought and taught about some of these things. John Gerhard, a very devout Lutheran theologian of three hundred years ago, a professor of theology at Jena, believed and taught that in Heaven people are going to be of the age and stature they were when they died. And he based his belief on the Revelation passages, there are three of them, that speak of "The small and great" who are to appear before the throne of God.

With all respect for Gerhard's learning and sanctity, I dare to disagree with his view. In the first place, I find no evidence whatever in the passages quoted that they refer to those small or great in size; but rather to those small or great in position. These passages all refer to the terrible uproar, and conflict, of earth's closing days. This would be a strange place, indeed, to introduce the story of infants, especially so since it would be the only place in all Scripture where this is done.

My chief reason for dissenting from Gerhard's view that the child departing as a child will be a child in Heaven is this: the little child, it is true, has a place in the human scheme of things; a place very close to the heart of mankind; but it is not a complete human being. Jesus came into the world a little child. Why did He not remain a little child? The question answers itself. By no process of reasoning can we conceive of Jesus doing His work as a child. The little child is not a complete human being. Anatomically it is not complete; physiologically, and mentally, it is not complete. Childhood is only a stage in a process, the end of which is maturity. Because Heaven is a place of perfect maturity in everything, and maturity in perfection, we believe that in Heaven childhood will have given way to the size, and vigor, and strength of perfect maturity.

In contrast to Gerhard of the sixteenth century, Saint Augustine of the fourth century believed and taught that all people in the next world will be of the age, and size, of Jesus at the time of His death. He based his belief on Ephesians 4:13: "Till we all attain . . . unto a fullgrown man, unto the measure of the stature of the fulness of Christ." With Augustine agreed Peter Lombard, of the twelfth century, the celebrated master of sentences. In addition to Ephesians 4:13, he adduced as proof Romans 8:29: "Whom He foreknew, He also foreordained to be conformed to the image of His Son."

I hesitate very much to set myself up against the judgment of men like St. Augustine and Peter Lombard; but I do not believe that either one of the passages quoted has any reference at all to do with physical shape, size, or age; either in this world, or the next. These passages have to do only with moral and spiritual likeness to Jesus Christ. However, daring to differ with these men so far as the premise is concerned from which they drew their conclusion, I do agree with them in their conclusion. I do not recall a single Scripture passage to which to appeal. I do not need any. The Bible teaches me that in Heaven we are all going to be perfect, beautiful, glorious.

If God is going to make all His people perfect, then all immaturities, all marks of age and decreptitude, will be taken away; and each one, whether he was five, forty, or a hundred, will be restored as he was at his potential zenith. This, I am convinced, was the case with Jesus. As the sinless second Adam, He was, not only morally and spiritually; but physically, absolutely perfect. Without doing violence to our thinking, we cannot conceive of Jesus putting the finishing touches to His redemptive work as a babe, or an immature youth. And we cannot think of Him doing it as an old man decrepit and faltering. The only state that fits the picture is Jesus in the heyday of His manhood's powers. So, if we are to be made like unto Him, that is the likeness into which we will have to be transformed.

Justin Martyr, of the second century, argued the matter out, I think very effectively, in this simple manner. He

said, when Jesus was here on earth, He had an utmost sympathy for all the troubled; He healed the diseased; the crippled. If in this life this was His disposition, and procedure, how much more will He do this when He is preparing people for eternity?

In some of these later things of which I have spoken, you may have your own opinion, so long as it does not conflict with the general teachings of God's Word; because some of these details are not settled by the Word of God. But I rest my case on the general principles of God's nature, and the teachings of His Word. To me the principles of perfection, of symmetry, harmony, beauty, are just as much laws of God, as are truth, and justice, and righteousness. Because of all this, I am glad to agree with Thomas Aquinas, who said: "Our heavenly bodies shall possess that state, as regards age, in which our Lord arose from the dead, and went up to Heaven in His glorified body. For our Lord Himself must ever be the perfect ideal both of absolute and unchanging youth, and of absolute maturity of eternity."

The nature of the resurrection body! Here are the revealed truths to which we must hold. Our resurrection bodies, in general, at least, are to be fashioned like unto Jesus' glorious resurrection body, the body in which He now lives and reigns in Heaven. This ought to be enough for anyone. Being fashioned like unto Christ's body, all weakness, all imperfection, all that mars, will have been taken away forever. Perfect strength, power beyond present conception, will be ours; along with a beauty, and a glory, beyond compare. As to age, and size; whether there are going to be babes and grandparents in Heaven, you may think as you please; so long as you keep your thinking in keeping with what is said above.

However it may be as to some of the non-essentials of the future life, I am sure the words of the Psalmist will apply to us, once we get to Heaven—"I shall be satisfied when I awake with Thy likeness."

Behold Jehovah; for He cometh, for He cometh to judge the earth: He will judge the world with righteousness, and the peoples with His truth — Ps. 96:13

It is appointed unto men once to die, but after this the judgment. — Hebrews 9:27

We must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according as to what he has done, whether it be good or bad. — II Cor. 5:10

He hath appointed a day in which He will judge the world in righteousness by the man He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead. — Acts 17:31

When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd separateth the sheep from the goats. — Matt. 25:31, 32

Chapter V

FACING THE JUDGE

SUPPOSE this church was a big schoolroom. In a sense it is, always. Jesus wants it to be so. He said—teach the nations. Suppose we were studying history, and had the power, in a brief space of time, to review the history of the ages. Of course, there would be some chapters that would make pleasant reading; chapters of progress and well-being. But at least every other chapter would tell a brutal story of tyranny, of peoples outraged, of nations sacked, of cities destroyed, of millions murdered, of bloodshed and heartache. Suppose we had this morning some means of presenting to our vision a panoramic view of the world of today, with its denial of human rights, with its pillage and bloodshed. What would be one of the first questions we would ask, that all right thinking, right feeling, people would ask themselves? Would it not be something like this—Can men do things like this, and get away with it? And if there is no power on earth to call them to judgment here and now, will there not be a time, and place, when and where, they will be called to account? There are exceptions, but the answer of practically all the world is that there must be a judgment, that things must be made right, because there is, in a world like this there must be, a supreme Judge who cannot allow things to be settled in any other way. And what applies to the great national, and international, robber barons, and murder trusts, applies to every individual.

That which is the settled conviction of the better minds, and the better hearts, of all the race, is fully confirmed by every page of history, and every page of revelation. There is a judgment now. There is going to be a judgment hereafter. Every soul in the universe is going to face his judge, and things are going to be settled, in the right way, and settled forever. And this is my subject—Facing the Judge.

I. *Facing the Judge.* Really! Is there going to be such a thing?

I ask this question, not because I have any doubts about it. I would like to believe, not because you have any doubts about it. But I do know that this is a question that has been often soft-pedaled in recent times, even in some of the churches, and mocked at by many in the world. In fact, the thought of a judgment day, of facing a final, supreme Judge, does not seem to weigh very heavily on the modern mind or conscience of men anywhere. Many people want to believe that it does not matter much what kind of a person you have been, what you have believed, or what you have done; that somehow or other everything is going to turn out all right in the end. Most people, I am sure, do not realize the implications of a view like this. It means, if this be true, that the God of this world is a non-moral, if not an immoral being. Or, at least, that He does not have the power to enforce His decrees. But then, many of these people do not take much stock in the idea of a personal righteous God.

There are three propositions that have been pretty generally held by men everywhere, in all ages. The first is that there is a God; the second is that man continues to live after this life; and the third is that men are going to be called to account; in other words, that they are responsible creatures. That which differentiates man from the mere brute creation is the fact that he has a consciousness of right and wrong. And just as a man loses this he ceases to be a real man. In like manner, if God did not have a sense of right and wrong, with the intention, and the power, of rewarding the one, and punishing the other, He would not be God; at least He would not be the God of Revelation, the Christian's God.

Thousands of years before Christianity, as such, came to birth; among people who, at the time, knew little or nothing, of the Jews, and their faith, there was the conviction that there had to be some kind of a settlement of human affairs before men could come into their permanent state. The Egyptians, in ancient times, when they had embalmed a

body, had it presented before a tribunal of forty-two judges, assembled at a certain place. These men made strict inquiry as to the character and conduct of the deceased. If it was found that he had been wicked and unworthy, he was deprived of honorable burial, and his body unceremoniously thrown into a ditch. If the record of the deceased was found to be good, the body was given honorable burial, in a cemetery by the side of a lake, which could be reached only by a boat, in which no one could be taken to the cemetery without an order from the judge.

What these people did with the bodies of the dead here on earth, the gods in the other world were supposed to do with the souls of the deceased. In the hall of the Two Truths, or of Double Justice, that is, the Hall of rewards, or punishments, the soul, it was held, was weighed in the balance. If condemned, the soul was scourged back to earth to live in the form of some vile beast. If the soul was approved it was admitted to the company of the sun god, to roam the fields of light, by the rivers of heaven, forever.

Somewhat similar views were held by other ancient nations of four thousand years ago. And by the Greeks and others of the later pre-Christian era.

In his "Republic", Plato puts into the mouth of Socrates a wonderful story about Erus, the son of Armenius, wounded unto death in battle. He relates that on the twelfth day after the battle, as Erus lay on his funeral pyre, he returned to life, and told wonderful stories of his experience in the other world. He related that he had found that there were two great gaps, or openings, in the earth, and two similar ones opposite them in heaven; and a ceaseless stream of human souls coming up out of the gaps in earth seeking entrance into the gaps in heaven. Here the judges had set up their thrones of judgment. And here the stream of souls from earth was divided. The just took the path to the right that led on up into heaven; the unjust had to take the path to the left that led back down into the dark bowels of the earth.

The only reason I am relating this is to show that the Greeks, the best of them, hundreds of years before the time

of Christ, the best of men everywhere, as to intellect, had the idea of a judgment as the necessary result of life as it is here and now.

Many of the things these various peoples believed and practiced were fantastic. But these facts nevertheless show that deep down in the life of all men there is something basic that unmistakably tells them that we were created moral beings, that it was a part of our original nature to love and do the right, to hate and avoid the wrong. And that whether we do the right now or not, sometime, somewhere, somehow, things will have to be settled, settled right, and settled forever.

The Word of God, from beginning to end, confirms this view. There is not a book in either Testament that does not say something about judgment, and a judgment. And most of them say much about it. Jesus spoke of it. All the Apostles spoke of it. Some people pretend to scoff at the idea of a judgment. But in the test, practically all of them show that the idea haunts them, that they are afraid of it. Only new-born, right-minded people, who have made their peace with God, can face the Judgment Day unafraid.

II. *Facing the Judge!* What do we mean by it?

What do we mean by a human judge, sitting on the bench, trying cases, pronouncing sentences? Much the same do the Scriptures mean when they speak of a divine Judge, and a divine Judgment. Only in this case, the Judge is God Himself, in the person of His Son. This being the case, there are not going to be any mistakes made. The wisest of Judges here are unable to unravel all the deep laid schemes of cunning evil men, and thus deal out even handed justice. When God in Christ comes to judgment, everything is going to be like an open book.

There is a tradition that is said to have come down from the early days of Christianity that on the Judgment Day all men are going to be perfectly transparent; and that every stain on the life, though it be only that of a thought, or a desire, will be plainly visible to all. This idea probably

arose from some such passage as this in which Jesus says: "There is nothing covered that shall not be revealed; and hid that shall not be known." Matt. 10:26.

Facing the Judge! We are doing it right now, the world as such, and each individual of us. The judgment of God is, first of all, a process. Every page of history ever written is a record of judgment. Every life ever lived is a story of judgment. What does every page of history reveal? What but this that tyranny, violence, double dealing, bloodshed, eventually avenges itself on the perpetrators. I know, without your telling me, that evil men, at times, for a time, sometimes for a long time, seem to get away with evil doing, seem to prosper on it. So frequently is this the case, and so long does it last at times, that it causes good men a lot of worry. But read your history patiently, carefully, down through the ages, and you will find that every kind of wrong doing perpetrated, breeds the same kind, or some other similar kind, of treatment against the perpetrator. As people put it in the every day language of the street, nations and men, get paid back for the wrong they do.

On the other hand, patience, gentleness, kindness, just dealing, generosity, and kindred virtues, while not effectual in all instances, because of man's innate perversity, does beget kindred virtues in many other people. There is a law implanted in human life, a moral law, and the observance of this law, or its violation, brings inevitable results here and now. And these results, good or bad, are the indirect judgments of the God of nature and of life on those who observe, or violate, His laws.

Let us take the case of an individual human life. We know certain things are wrong, and certain other things are right. When a man lies, and steals, and shows himself generally unworthy, what happens? People turn against him. Nobody will trust him. Nobody will employ him. He becomes more or less of an outcast of society. And what is this, but a judgment on the part of the right thinking class of society against this kind of thing?

Suppose a man is a glutton, a drunkard, a rake; whether society pays any attention to him as an individual or not;

judgment is pronounced against him in the eventual results of his own acts; his bodily health in time is undermined, his mind eventually becomes obfuscated at least so far as the better things are concerned, even his gait often becomes a shamble. So it is everywhere in human life. Sin is a hard taskmaster. It never fails to exact its toll. It begins to exact it right here and now. And there is no way of getting around it.

However, this progressive judgment, which demands its penalties, or bestows its rewards, of various kinds, here and now, is not the only kind of judgment there is going to be. This world gives no full vindication of justice and righteousness. These laws work here, but not perfectly. They are often thwarted. Men for a time escape them. This happens because of the condition of a sin-cursed world. But there is going to be a judgment that is going to be an epochal historic event. History moves on to a goal. This goal, in-so-far as it is possible, is a goal reached by growth, the goal of a transformed society. But after the last bit of progress has been made, when the last possible soul has been converted, and saved, there is going to be a goal of crisis, a final windup of human and earthly affairs; a transition from the order of the world of time to the order of a timeless eternity. And this transition, according to the teaching of all Scripture, is going to be marked by one great, final act of Judgment.

Think for a moment of the parable of the sower, the seed, and the tares. Jesus says the natural course is to let both the good seed and the tares grow together till harvest. Then there will be a gathering, a winnowing, and a final and lasting separation. All Scripture, as well as the instincts of the natural human heart, compel us to think of a day of reckoning, when God will judge the secrets of men's hearts by Jesus Christ; when God will give an irrefutable vindication of His actions in the governance of His world, and a final decision on the issues of all human lives.

Some of the concomitant events of the final judgment scene are going to be, first of all a universal resurrection;

from Adam to the last born son of the race. Then those living when Jesus comes the second time unto judgment, all of them, will be gathered together. At some point in this great drama, a great change will be wrought in those still living. I shall not attempt to describe it. Saint Paul calls it a great mystery. But it will be a change that will eventuate in a body like those who have just been raised from the dead. It will be a change like that of Enoch and Elijah, who went into Heaven without dying. This change has to take place, because flesh and blood, as it is now, poor, weak, sinful, contaminated, cannot enter Heaven.

This resurrected, and changed, world of people, an inconceivably great multitude, are going to be gathered in what is, to the omnipotent, and omnipresent, Lord Jesus Christ, one place. Where? In the Holy Land? The Jews think so. In the air? Saint Paul seemed to think so. I Thess. 4:17. Where? I do not know. I do not even overly much care to know. Wherever the Lord Jesus sees fit to summon me for the last great assize, I shall be pleased to answer the call, and meet Him.

I have mentioned it, but I want to emphasize it, Jesus Christ, our brother, as well as our Lord, is going to be our Judge. "Neither doth the Father judge any man, but He hath given all judgment unto the Son." John 5:22. How appropriate this is. Jesus the brother who took our place, who shared our toil, who felt our temptations, and died our death; He who is our teacher, the revealer of truth; He who is our Savior, who bore our sins, is going to be our Judge. The writer to the Hebrews declares that Jesus is qualified to be our Judge, because He was touched with the feeling of our infirmities, having been tempted in all points like as we are, yet without sin. 4:15. We can trust this Judge.

Remember, we are going to meet Jesus then face to face. Many of us have wished that we could have had the pleasure, and the profit, of seeing Jesus, for instance, in His earthly life; or have almost any kind of a vision of Him

in His reality. We are going to have this after awhile. And our first ocular glimpse of Him is going to be on the Judgment Day.

Apparently, part of the grand finale of this last and greatest of earth's scenes is going to be the announcement of the decree fixing man's eternal status. Mind you, Jesus does not make this decree in the sense of fabricating it. There are no deep, dark, cryptic antecedent decrees that are here brought forth, announced, and made eternally binding. Man, in a very real sense, writes his own sentence. Jesus condemns no man who has not first condemned himself. The Bible represents the Judgment scene as the act of opening a book, and the sentence announced as the inevitable result of the truthful evidence therein recorded. There are not going to be any mistakes. There is not going to be any favoritism, and no prejudices. Facts, hard, unalterable facts, are going to determine the issues of this great event. He who receives the severest sentence, as well as the saint who receives the Master's well done, will both agree that all was altogether true and just.

After the announcement of the sentence, those who stand self-condemned will be sent away to their place; far, far from the presence of God; while to those who stand approved Jesus will say—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And, remember, both of these are to be for all the age of the ages; forever and forever. This is a mighty solemn thought. Next to the love and grace of God, the most serious thought in all the world.

Let us not forget that the one determining fact and factor in shaping the decree that settles our standing in the eternity beyond the Judgment Day is our relationship to Jesus Christ Himself; the God man, the Savior of the world. Let us hear what Jesus Himself, now the Redeemer and Savior, then the Judge, has to say about this matter. He says—"I am the way, and the truth, and the life: no one cometh unto the Father, but by Me." John 14:6. "He that believeth and

is baptized shall be saved." Mark 16:16. "Neither is there any other name under Heaven, that is given among men, wherein we must be saved." Acts 4:12.

If we are truly believing, truly loving, truly following disciples of Jesus Christ, in a sense, the judgment is all past for us. Jesus says—"Verily, verily, I say unto you, he that heareth my Word, and believeth Him that sent Me, hath eternal life, and cometh not into Judgment, but hath passed out of death into life." John 5:24. And Saint Paul declares—"There is therefore now no condemnation (no judgment) to them that are in Christ Jesus." Romans 8:1.

There are those who say, we are going to be judged in view of our character and conduct, and not our faith. If they mean a character and a conduct apart from Jesus Christ, it is not true. There is no God-pleasing character or conduct apart from God and His Christ. "Whatsoever is not of faith is sin." Romans 14:23. "By grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory." Eph. 2:8, 9.

When Jesus Christ, not a word, or a catch phrase, not a theory; but Jesus Christ Himself, the God-man in person, has been accepted in a true and living faith, that affects a man's whole life. This means there will be love for Christ in his heart. This means that he will have a desire to do His will. This is what the Apostle means when he says—"We are His (God's) workmanship, created in Christ Jesus for good works." Eph. 2:10. According to this our works, or our deeds, means the whole life, our faith as well as our conduct. In John 6 we are told that certain people came to Jesus, and said—"What must we do, that we may work the works of God? Jesus' reply was—"This is the work of God, that ye believe on Him whom He hath sent." John 6:28-29.

Viewed in this light, it is perfectly true that we are judged in view of our life, our conduct. In this light Jesus' words in Matthew 25 are perfectly understandable, they are in even tenor with all of God's Word. To those on the left, He will say—Depart from me. I was hungry, and ye

did not give me to eat. I was thirsty, and ye gave me no drink. And so on to the end of the long story. Jesus said to these people depart, because they did not have the faith that works by love. To the others Jesus said: Come, ye blessed of my Father, inherit the kingdom prepared for you. I, in my needy brethren, was hungry, thirsty, friendless, naked, sick, and in prison, and through them, ye served me in ministering love.

Let us know Christ Jesus, trust Him, love Him, serve Him, and we need never be afraid of the Judgment. Indeed, all except the formal procedure of it is already past for us.

III. Facing the Judge! When shall we face Him? No human being knows, nor the very angels in Heaven; nor, strangest of all, in the days of His humiliation, the very Son of man Himself; only eternal God. Matt. 24:36. In spite of this, men have ever been inquisitive about, and wanted to settle, definitely, the time of this dateless date; to put their finger on the hour when the clock of God shall strike its last hour of time. Another evidence this, that man is so often much more concerned about non-essentials than he is about essentials; that he would rather fight about, and clutter up things, that come in the sphere of the unknowable, than accept the plain, simple facts of revelation.

At the close of the first thousandth year of the Christian era, England and all of continental Europe was upset, because the people of the church had come to the conclusion that this was the time Jesus was going to return for judgment. Poor people quit work. Business men gave up their business. Princes of the realm gave away their baronial estates. A large part of the real estate and other material possessions of Europe changed hands. Of course, there was no special Judgment Day, though the whole affair was a judgment on man's ignorance and presumption.

Things like this, on a smaller scale, have happened since. In my own life time, minor fanatical sects have several times set a definite date for Jesus' second advent, unto judgment. That these people were themselves put to shame

meant little; but on the part of some it had a tendency to discredit Christianity. This is the deplorable feature of this kind of folly.

After all, does not the Bible itself speak of signs of Jesus' coming, and the end of the present order of things, which means Judgment? It does. Jesus Himself speaks of them. There are many things, in nature and history, that are indicative of coming crisis. Jesus says that preceding the day of His return there are going to be wars, and rumors of wars. These have always been. But has there ever been such a state and condition of war, and rumors thereof, as the world has witnessed during the past quarter of a century? Some of us are wondering whether the real Armageddon may not be somewhere near at hand.

Jesus tells us also that there are going to be special upheavals in the realm of nature. Not just sporadic earthquakes, and pestilences, such as always have been; but special disturbances. The Sun will be darkened, not just as by an eclipse. Its light, it seems, will have gone out. The "powers of heaven," the laws that hold things in place, and give them their motion, will be broken. The stars will whirl through unlighted space. All creation will be loosened from its foundation. There will be a complete collapse everywhere. Perhaps chaos, much as at the beginning.

In like manner, there will be upheavals in the world of men, and in the Church. The whole world of things will seem to be in the process of crumbling to pieces. Men's hearts will be all-a-tremble. Unbelief will be rampant. The Apostasy of professed believers is going to be so great that even Jesus asks—"When the Son of man comes, shall He find faith on the earth?" The power of the anti-Christ will be at its height.

Naturally, the informed, and interested Christian, who keeps his eye on world events, is going to compare notes, and, probably, form some conclusions. But let us be careful. Let us not make snap judgments. We will not be able to know the exact time of the coming Judgment Day by the shrewdest reading of the signs of the times. "It is not for you to know the times or the seasons, which the Father hath appointed within His own authority." Acts 1:7.

There is just one thing that all the unusual, and untoward, events in the world of things; and especially the revelations of God's Word, should lead us Christian people to do—to be ready for this certain event, and to watch for its appearing. For those who are not ready when this day arrives, it is going to be forever too late. In those days the godless, the unbelieving will be, panic stricken, and will say to the mountains: "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come." Rev. 6:16, 17. But when the children of God see the Day of Judgment approaching, they are going to lift up their heads, and rejoice; for they will know that their redemption is at hand. Luke 21:28.

"Blessed are those servants, whom the Lord when He cometh shall find watching." Luke 12:37. Watching does not mean sky gazing. Jesus once rebuked this. Acts 1:11. Readiness does not mean a fever of excitement, a standing on tip-toe, eagerly straining to catch the first beam of the sign of Jesus' coming. Watching on our part means just fashioning our whole lives in view of all life's earthly end; it means going on trusting Jesus, doing as best we can all the tasks of the daily life. For such life has lost all its fears. For such Judgment is only Jesus' call to their eternal home.

"Lo, He comes with clouds descending,
Once for our salvation slain;
Thousand angel hosts attending
Swell the triumph of His train:
Hallelujah! Christ, the Lord, returns to reign.

"Yea, Amen, let all adore Thee,
High on thine eternal throne;
Savior, take the pow'r and glory;
Claim the Kingdom for Thine own.
Hallelujah! Thou shalt reign, and Thou alone."

Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it. — Eccl. 12:7

And Jesus said unto him, Verily I say unto thee—Today shalt thou be with me in paradise. — Luke 23:43

Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord; . . . we are confident, I say, and willing rather to be absent from the body, and to be at home with the Lord. — II Cor. 5:6, 8

"At end of love, at end of life,
At end of hope, at end of strife,
At end of all we cling to so —
The Sun is setting—must we go?

"At dawn of love, at dawn of life,—
At dawn of peace that follows strife,
At dawn of all we long for so —
The Sun is rising—let us go!"

Chapter VI

LIFE BETWEEN DEATH AND RESURRECTION

IT IS a great thing to be alive and to know it; to have the experiences that come with a life like this even in a world like this. What a mystery it is, how it forever fascinates us, and lures us on; and, then, so far as our own knowledge is concerned, forever baffles us. Knowledge only increases the mystery. When it invades one field, and, in a measure, clears up what were its mysteries, a dozen other fields larger, just as strange, are opened up. And so it goes on while life lasts; maybe forever.

In the midst of life death comes. Does death put an end to life, and the quest, and the conquest, of knowledge? Does death put an end to the mystery of things? By no means. Death itself is connected with some of the mysteries of the universe. Death itself is largely a mystery, and it leads into a land of mystery, on which there falls only some rays of light from Revelation.

I have spoken of death, that great human leveler. The poor, the rich; the small, the great; the simple, the wise; all stand, in a sense, on a common level when they approach the common portal through which mortals join the immortals. Here every mask is torn away. Through this gate men enter naked into the presence of God in the next world, as they entered naked into this world.

How helpless, how pitiably helpless, is man as he draws near the exit gate of life. Head up, dominating, domineering, he may have walked the earth among men; but when even this man comes down to the bed of death; when naked and possessionless, he draws near the gate that swings only one way; when the last mist gathers before his eyes; when the voice of friends seem faint and far away; when there is no strength left even to return the gentle pressure of a loving hand, and he sinks down, down into the valley of the shadow, how utterly helpless is he who was among the bravest and strongest of men.

I have spoken, in previous addresses, of the universal resurrection, and of the Judgment that is then to take place. All of this is interesting, and vitally important. But with all that has been said on these and related subjects, and with all we have in mind yet to say, there is a field not covered. It is the period of life between death and resurrection. Some of our own loved ones passed out of life years ago. Some people have been dead thousands of years. What has become of these people? Where are they? In what condition are they? These, and kindred questions, press for utterance in the minds and hearts of many people.

Let me say in advance, that I am not going to speculate about any of these questions. Even the Word of God does not say a great deal, in a direct way, on this phase of human life. It does say enough to show us the way, and with this we should be satisfied. I am going to speak today specifically of—Life Between Death and Resurrection.

Pagan Views

In speaking of such important subjects as those we have been discussing, and are now discussing, we want something authoritative; and with Christian people there is nothing finally authoritative but God's Word. We are thankful for anything that throws a ray of light, however small, on any problem of life; but the final question must ever be—Is it in agreement with God's Word rightly interpreted?

One reason why I am moved to say something about pagan views of life after death is that there are so many of them floating around now. Some of them close to, some of them within, the confines of the church. We need constantly to be on our guard against them.

One pagan idea about death is that after death there is nothing more. There is no question here about a between death and resurrection. There is not going to be a resurrection, or a life after death. This is by no means the common opinion of the non-Christian world. Down through the ages, a large portion of the race has believed, and still believes, that human life, in some form or other, continues

to exist after death. But always there has been a minority that dismisses the thought of a future life lightly, saying there is nothing to it; life is only an evanescent mystery, a speck of animated dust; it goes out like a burning ember and is no more.

Another form of annihilationism, at least practically it is so, and especially so as far as personality is concerned, is pantheism. The pantheist believes that the soul of the individual man is only a specialized, personalized form, a detached portion, so to speak, of the great universal life-principle, the world soul. When man dies, according to these people, his soul goes back, and is absorbed again into the universal world-soul. According to these folks, your mother's soul may smile at you from the flower that blooms by the path you tread, your husband's life may be at work in the blossoming and fruit-bearing of the tree in your yard; and so forth. Some great names in the philosophic world of comparatively modern times are associated with this theory, such as Hegel and Fichte, Straus and Spinoza, and others.

A variation of pantheism prevailing largely in the far East is known as metempsychosis, or the transmigration of the soul, or spirit, of man. This view is one of the distinctive beliefs of Brahmanism, Buddhism, and other religions of the East. The adherents of this faith are taught to believe that when a man dies (a woman among them is not supposed to have a soul) he is reborn in some other object. If he was a good man his soul moves into some noble animal, or even some lesser god. If he was a good man, and then failed; or if he was just an everyday bad man, when he dies his soul may take up its abode in a stone, in some repulsive beast, in a slave; or even in a woman. And this process of change from low to high, and from high to low, may go on from age to age; from one object, or being, to another; forever struggling, rising, falling; rejoicing, sorrowing; until at last, the ripened soul loses its human identity, and is absorbed into the spirit of the universe. I need not tell you that this idea is wholly pagan, without the shadow of a semblance of recognition

in Revelation. And a more hopeless, distressing view of life, it would be hard to conceive. A man in an insane asylum might have had such a dream. It could hardly arise any other place.

Soul Sleepers

There is a considerable group of Christian people who believe that when man dies his soul goes to sleep, and remains in this condition till the resurrection. In other words, the soul is practically dead till the resurrection. Simply to sleep for a thousand, five thousand, ten thousand, years is a pretty long sleep.

The technical word for soul-sleeping is—psychopannichism, which literally means—"Soul . . . all the night"; because those who hold this view believe that when death comes, the soul, so to speak, folds up, goes to sleep, and remains unconscious till the resurrection, when it reawakens, or is reawakened.

Those who hold this view seek to base it on Scripture. They say, did not Jesus say, of the little daughter of Jairus, at Capernaum — "The damsel is not dead, but sleepeth." Did He not say of Lazarus—"Our friend Lazarus is fallen asleep, but I go that I may wake him out of sleep." Of Stephen, the first Christian martyr, it is said—"He fell asleep." Already in the Old Testament, Daniel spoke of the many who "Sleep in the dust of the earth." And St. Paul uses the same language. I Cor. 15:18-20; I Thess. 4:13-15. Many of the Scripture passages that speak of the dead as being at rest are used by these people to prove the same thing; namely, that the dead have gone to sleep.

The analogy between death and sleep runs through all literature. And the meaning is so obvious that the most ordinary mind can scarce miss it. Prof. Metchnikoff, of the Pasteur Institute in Paris, thinks there is a physical likeness between the two. He accepts the theory that sleep is the result of toxins in the blood. And he believes that "natural death," death from old age, is the result of a similar cause. But there is nothing in any of this that gives any real basis for believing that when the body dies the soul

goes to sleep, to sleep, may be, thousands of years. The whole process of reasoning with these people is superficial in the extreme.

When Jesus, and others, speak of death as a sleep, they mean that death is much like a sleep, it does not last forever, there is going to be an awakening.

Probably at the root of the soul sleep theory lies the basic misconception that the mind, or soul, is merely a function of the brain. Were this true, then when the body dies logical necessity requires that the soul die also, or, at the very least, sink down with the body into unconsciousness. But the Scriptures teach, and the best psychology agrees, that the soul, or spirit, are two different entities; that while the soul, or spirit, ordinarily functions through the brain, or physical organism, it does not depend on the body for its existence, nor for all of its functions. To deny that a spirit can exist, and act, independent of a body, is to deny the possible existence of God, or of angels; and to deny their action did they exist. This brings us back to pure materialism, which in these days is ruled altogether out of court.

The soul continues to function when the body is asleep, or in a state of coma. Nearly all people dream, thus showing that the functioning of the spirit in man does not depend on the awareness of the physical man at the time. Thus the best science helps to substantiate the possibility of the soul existing and operating, in a state of separation from the body.

What psychological science presents as a possibility, the Word of God everywhere presents as a fact. Hundreds of years before Christ came with the full light of Revelation, the writer of Ecclesiastes said—"Then," when death comes, "shall the dust return to the earth as it was; and the spirit returneth unto God who gave it." Long before this, in the very first book of the Bible, we are told that "God took Enoch"; He took him alive. What did God do with Enoch, put him to sleep, and store him away for some thousands of years? On the mount of Transfiguration, Moses and Elijah, whose bodies had been dead for centuries, appeared

before Jesus, and talked with Him in sight and hearing of Peter, James, and John. Were these men specially roused out of sleep, and after meeting with Jesus, and talking to Him, did they lapse back into unconsciousness? Either of these alternatives is unthinkable.

Jesus said to the penitent on the cross—"Today," not after a hundred, or a thousand years of unconsciousness; but "Today shalt thou be with Me in Paradise." Jesus tells us that Dives, the social parasite, who did nothing but feast sumptuously every day, and let his heart dry up to every brotherly, sympathetic feeling, died and went to hell, at once. Lazarus, the poor afflicted beggar also died, and went to the abode of blessedness, at once. Neither the one, or the other, so far as his soul was concerned, folded up and went to sleep for a few thousand years.

St. Paul, the great interpreter of Jesus, His teaching and His life, had no idea of going down into the grave, so far as his soul was concerned, and sleeping there, in complete unconsciousness, for some ages. He did say, I am weary. I would like to lay down my burden, and go home; but there is still a task for me to do here, so "I am in a strait betwixt the two, having a desire to depart and be with the Lord"; not in an unconscious state tucked away in a grave somewhere; but with Christ the Lord.

Purgatory

Tens of thousands of people look with dread on the life after death; because of their fear of Purgatory.

The idea of Purgatory is older than Christianity. The people of central Asia held to this idea hundreds of years before Christ was born. Plato, the Greek, believed in it, and mentioned the lake—Acherusia—where the purgatorial cleansing was to take place. The Jews, during one of their many periods of great spiritual decline, a century or more before the time of Christ, seem to have entertained this idea. 2 Mac. 12, 40.

Some of the early Church fathers, late in the second century, and during the third and fourth centuries, held to the idea that there is such a place as Purgatory. Among

these were Tertullian, Clement of Alexandria, Origin, Cyril of Jerusalem, and Ambrose. Even the great Augustine thought there might be such a place, and quoted several New Testament passages he thought might be impressed into service to substantiate such a view.

In those earlier days when the Church fathers were dallying with the idea of a Purgatory, they all believed that the purgatorial fires were purely spiritual; that is, as I take it, the fire of an accusing conscience. Origin, who died in 254, believed that while the purgatorial fire was purely spiritual, every one would have to endure it—for a season.

The doctrine of Purgatory received its greatest early development during the close of the fifth century, and the beginning of the sixth—during the time of Gregory the Great. Then for about six hundred years, till the thirteenth century, little was added to it. Then Thomas Aquinas, Bonaventura, and Gerson added the details to the doctrine; and especially this one, that the purgatorial fire is not a mere spiritual one, a fire of conscience, a fire burning in the soul; but a wholly material one, like the one that burns in your furnace; and that in this fire people, so far as their bodies are concerned, get soundly roasted.

It was at the Council of Ferrara, Florence, 1438-9, that the doctrine concerning Purgatory, in brief form, was officially adopted. At the Council of Trent, 1445-63, this doctrine concerning Purgatory was officially endorsed, and ordered to be taught to the people.

Now, according to those who believe in it, just what is Purgatory? First of all, it is a place. Kinane, in his book, Purgatory, p. 47, says: "Theologians are almost unanimous in teaching that Purgatory, at least the ordinary place of expiation, is situated in the interior of the earth."

The purpose of Purgatory ought to be clear from the word itself. It is closely related to the word purge, to drive out, to purify.

Who are those who are to go to Purgatory? According to the Roman Catholic Church, not the finally unbelieving and impenitent; but believers, practically all of them; those

who are bound to be saved, but who have to suffer for their misdoings before they can enter Heaven.

There are many quotations I am able to give on this subject from authorized Roman Catholic publications. But here is one that will suffice. It is taken from The Manual of Catholic Theology, Vol. II, p. 553—"Those who depart this life in a state of grace are not always fit to enter at once into the Beatific Vision. They may be burdened with venial sin; or, though entirely free from any kind of sin, they may still have not fully paid the debt of temporal punishment due for their forgiven sins. Such souls must be cleansed from their sins or must undergo this temporal punishment. The abode or condition in which this takes place, is what is meant by Purgatory. It is therefore a sort of middle state getween Heaven and Hell; but the souls who are there are really saved, and will infallibly enter Heaven as soon as they are fitted for that happy consummation. They can no longer merit, or sin; they cannot properly satisfy God by meriting—they can only make some sort of satisfaction by suffering. On the other hand, the faithful who are still on earth can help them by their prayers and good works, and for this purpose nothing is so efficacious as the Mass."

Whence did this doctrine of Purgatory come? From pagan sources. And this the Roman Catholics say themselves. In the Catechism of Perseverance, p. 179, they say—"The fifth proof of purgatory is the tradition of the pagans themselves. We see in their history that they offered sacrifices for the dead, and that they prayed for them. This usage is found even among savage nations." Do you think this a very good reason for adopting a doctrine like this, and making it so fundamental that everyone who does not believe it, and teach it, is to be accursed?

To be perfectly fair, we must state that the Roman Catholic Church has several other arguments for adopting the doctrine of Purgatory. They say the first passage is from the Old Testament, the one that tells us that Judas Maccabeus sent a sum of money to Jerusalem to pay for having prayers said for the soldiers who had fallen in battle. There is such a passage, but it is not in the Old

Testament. It is from one of the Old Testament Apocryphal books, written a hundred or so years before Christ, during the time the Jews were adopting pagan ideas. This book of Maccabees has never been recognized as a part of the Old Testament.

The third proof for Purgatory, and I am still quoting from their "Catechism of Perseverance," they try to find in the New Testament. The passage is St. Matthew 12:32. Let me quote the passage—"And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come."

It is especially to the second part of this verse to which they appeal. Let me repeat it again—"Whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come." What do you think this verse says? All that it says, and what it says very clearly, is that there is one sin that cannot be forgiven at all, any place; neither on earth, nor in Heaven. What do the Catholic theologians do with it? It is wonderful. They say, the passage says, there is a sin that cannot be forgiven on earth, and it cannot be forgiven in Heaven; therefore, there must be a place between the two where it can be forgiven. Thus they make the passage say exactly the opposite of what it really says. With this kind of logic, you can just as plausibly prove that a black crow is a white cow.

The next proof for Purgatory given in the "Catechism of Perseverance" is the tradition of the ancient sects. They did not get it from the Church, that is, the Roman Catholic Church, hence they must have gotten it from the Apostles. Such is their argument. Here the great Church has departed from her usual custom. They usually criticize, and cry down, everything that did not originate with her. In this instance they seek to bolster a position by pointing to the fact that certain obscure sects around the Mediterranean world held it.

So far as the doctrine of Purgatory is concerned, there is not a scintilla of proof for it in the Bible, from Genesis to Revelation. Purgatory rests, and rests solely, on the assumptions, and assertions, of the leaders of the Roman Catholic Church. It would not be so bad if it did not flatly contradict, not only the tenor of the whole Bible, but plain statements many times repeated.

The whole purgatorial scheme is diametrically opposed to the Gospel of Jesus Christ. The Manual of Catholic Theology says—"Those who depart this life are not always fit to enter at once into the Beatific Vision. They may be burdened with menial sin, . . . or they may still have not fully paid the debt of temporal punishment due for their forgiven sins. Such souls must be cleansed from their sins." That we are not, of ourselves, fit for Heaven is true. And never would be if we stayed in some place like Purgatory for a million years. This is just the reason Jesus Christ came down from Heaven. He paid for us, He endured for us, that for which we could not have made satisfaction in a billion years. Here is what St. Paul says about this whole matter—"By grace have ye been saved through faith, and that not of yourselves, it is the gift of God; not of works, that no man should glory." Eph. 2:8, 9.

Instead of being cleansed by purgatorial fires, concerning which, says Kinane, in his Purgatory, p. 65—"There is no doubt that the pains of Purgatory are not limited to ten or twenty years, and that they last in some cases for centuries" here is what St. John says—"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins; and not for ours only, but also for the whole world.

"The blood of Jesus His Son cleanseth us from all sin."

Scripture Teaching

From pagan ideas, both without, and within, the Church; from ideas that men try to substantiate by the Scriptures, but only by twisting and distorting its teaching; let us turn to the plain teaching of these Scriptures. Let us bear in mind that we are thinking now specifically of the period of time between death and the resurrection, known as the intermediate state; the state in which we are going to be different, not only from what we are now; but different from what we are going to be for eternity.

Concerning this period, as indeed concerning the great future on which we enter at death, how often we have felt the force of Tennyson's words—

> *"Ah Christ, that it were possible*
> *For one short hour to see*
> *The souls we loved, that they might tell us*
> *What and where they be."*

On this period of our future existence, the Scriptures do not tell us a great deal, and nothing else is of any value. Hence it becomes us to speak with modesty, and due reserve. But enough is told us to give us much comfort.

When death comes by the kiss of God, as it does to His children, it means freedom; freedom from all that shackled us here. I judge we will be much like a bird, recently caught and caged, and then set free.

During this period of the in-between-death and resurrection—we shall be without our bodies; pure spiritual essences, much like what the angels are all the while. We shall be ourselves, in full possession, and use, of all our mental and spiritual faculties. But we will not be, and I judge we will be conscious of the fact that we are not, complete human beings. We were created to have bodies, and from the resurrection on, through all eternity, we are going to have perfected, glorified bodies; but for this period, from death to resurrection, we will live in a pure spiritual state. Each class of people will be in the place where it belongs. The unbelieving, the godless, will be in their place. The believing, the godly, will be with the Lord. Jesus said to the poor

penitent, believing sufferer on the cross beside Him—"Today shalt thou be with Me in Paradise." St. Paul, catching up this thought, and speaking of the difficulties of the present life in the body, which he calls being absent from the Lord, goes on, and says—"We are of good courage, and are willing rather to be absent from the body, and to be at home with the Lord." II Cor. 5:8. And being "at home with the Lord," we are going to be perfectly happy.

What has been said does not pretend to answer all the possible questions that might be asked about the period of life after the great change that death brings, and before the resurrection. Jesus never told us anything to satisfy mere curiosity. He has drawn the veil closely so that mere prying eyes shall not see what there is no need to see. But let us take the word of Jesus—"Today . . . with Me," and the word of St. Paul—"At home with the Lord," and with these fortify our hearts, and resolutely shut out all quibbling questions. This is enough to know. This is enough to shut out all fear. This is enough to comfort and to cheer.

Life itself is largely a mystery. Concerning much that is involved in life, we have to say—

"From out what silent land
I came, on earth to stand
And learn life's little art,
Is not in me to say:
I know I did not stray,—
Was sent; to come, my part."

And the child of God, by faith in Christ Jesus, and with his hand in Christ's, can say—

"And down what silent shore
Beyond yon little door
I pass, I cannot tell;
I know I shall not stray,
Nor ever lose the way,—
Am sent; and all is well."

MISS FLORENCE WARREN
PRESENTATION COPY
FROM THE AUTHOR

Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment. — JOHN 5:28, 29

But when the Son of man shall come in His glory, and all the angels with Him, then shall He sit on the throne of His glory: and before Him shall be gathered all the nations: and He shall separate them one from another, as the shepherd separateth the sheep from the goats; and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: Then shall He say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: And these shall go away into eternal punishment: but the righteous into eternal life. — MATTHEW 25:31-34, 41, 46

Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me. — JOHN 14:6

And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved. — ACTS 4:12

He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. — MARK 16:16

"There may be a Heaven, there must be a hell." — *Browning.*

Chapter VII

THE FATE OF THE CHRISTLESS

IN PAST weeks, we have been trying to think through, to some definite conclusion, a number of fundamentally important problems. Death, resurrection, judgment, the nature and condition of the future life, are some of the problems that have engaged our attention.

The voice of the race, and of Scripture, is practically unanimous that there is going to be a future life, and that, before entering on that life, there is going to be a final, universal Judgment, a sifting, a separation. Now, what is going to be the nature of that timeless, endless life that follows? If there is going to be such a thing, there can be no question about its vital importance.

We preachers naturally speak, primarily, to Christian congregations; to those who have made the Christian profession. It is quite natural, therefore, that we should give special emphasis to the Christian's faith and hope as pertaining to these things. But we dare not stop here. We are not allowed to say what we please. The Lord Himself says —"Preach the preaching I bid thee." Even among Christians God's warnings need to be sounded from time to time, lest we become careless and at ease in Zion. And for the unbelieving and godless, who may occasionally hear the message, or hear it indirectly, for we ought to go out and tell it, this message needs to be proclaimed.

Some of our own good thinking people, who know what some others say about these things, have come to me after several of our services, and said—"Pastor, you have expressed our faith, our hope, our assurance, with respect to our future: but what is going to happen to the unbelieving, the godless? It is a fair question. It is a Biblical question. It is a question that, evidently, often stirs in the minds of non-Christians. I am going to answer this question this morning; answer it in the light of God's Word. My subject is—The Fate of the Christless.

A Serious Problem

What becomes of the Christless can be answered in few words. The world of humanity, on the Judgment Day, is going to be divided into but two great general classes. To the approved class, Jesus Himself says He is going to say: "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." Matt. 25:34. To the unbelieving and godless, the same Jesus declares that He is going to say—"Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels." Matt. 25:41.

Personally, I am perfectly willing to leave this subject of the fate of the unbelieving just where Jesus left it; because it is a difficult subject. It is difficult because of what seems to be the severity of the sentence. It is difficult, in a sense, because of the conflicting views that are held by many professing Christians, as well as others.

This problem is a difficult one, if we may use such language of eternal God, for the everlasting Father in Heaven Himself. When He saw this fate staring men in the face, He cast about to find what He might do to avert it. And to make it possible for men to escape it, He robbed Heaven for a season of His only begotten Son, sent Him to earth to live in poverty, to be despised and rejected of men, and finally to be put to death on the cross, that men, all who would, might escape this fate.

To preach on the fate of the Christless was a difficult subject for Jesus. When He came up to Jerusalem for the last time, before His crucifixion, and looked down on the city from the crest of Olivet, He wept, and said—"O Jerusalem, Jerusalem, that killest the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wing, and ye would not. Behold, your house is left unto you desolate." Matt. 23:37, 38. Evidently Jesus was thinking at this time first of all of the destruction of the physical Jerusalem, the deaths of tens of thousands of its citizens, and the dispersion of Israel that has lasted

to this day, one of the wonders of history. In all this, however, was involved the further everlasting fate of the unbelieving.

If it was a trying thing for Jesus to contemplate the fate of the unbelieving, it should be, in so far as we are able to comprehend it, a serious and difficult subject for us.

Doctor McCheyne, one of Scotland's saintliest men, and greatest preachers, was once asked on what subject he had preached on the preceding Sunday. Said he, this was my text—"The wicked shall be turned into hell, and all the nations that forget God." "But," he added, "I preached it with a breaking heart." Every preacher should speak of the fate of the godless with trembling lips, with minds that are awed, and hearts that burn with pity. There should be no semblance of a shadow of a suspicion of exulting in the fate of the vilest and most violent of men.

I am sure this is the feeling not only of every true preacher, but of every true Christian. And not only every preacher, but every Christian, should do everything in his power to warn every one, albeit with bated breath, of this dreadful fate that must be, by all means, escaped.

What is It?

The fate of the Christless, the unbelieving; the unholy, the godless! What is it? First of all, let me set it forth in the words of Jesus Himself. He spoke with the gentlest lips that ever breathed the message of God's love to men. No other heart ever burned with love for men, the lowest and meanest, as did His. No man ever wrestled with evil as He did. He dared to die to save men from the fate of the godless. He was shut out, for a space of time, from the face of His God that He might save others from that fate. But this is what He had to say to the finally unbelieving and godless—"Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels. . . . And these shall go away into eternal punishment." Matt. 25:41, 46.

I am not going to multiply passages in which Jesus the Master of men teaches the same thing. Let me, however, mention the fact that in one third of Jesus' thirty-six parables the same truth is presented. The tares are allowed to grow till the day of harvest, then they are gathered and burned. Matt. 13:24-30. In the net full of fish were both good and bad. The good were saved, the worthless ones were thrown away. Matt. 13:47-50. The guest at the marriage feast without a becoming garment is bound hand and foot, and cast out into the outer darkness; where there is weeping and gnashing of teeth. Matt. 22.1-14. The foolish Virgins, who slept and allowed their lamps to go out, when they finally awoke and knocked at the door of the feast chamber, were met by the Master of the feast with a flat refusal of admittance; the Master saying—"I know you not, watch therefore, for ye know not the day nor the hour." Matt. 25:12, 13. The rich man, selfish and wholly without sympathy, when he departed this life, and found his portion forever, awoke with a start, and cried—"I am in anguish in this flame." And the answer to his plea was—"Son, remember that thou in thy lifetime receivedst thy good things, . . . but now thou art in anguish. And beside all this, between us and you there is a great gulf fixed, . . . and none may cross over from thence to us." Luke 16:19 ff.

Some say, these are parables, and they must not be construed, too literally. We ask, what is a parable, and what its purpose? What but this, to illustrate, and give pith and point to, a truth under consideration?

Most of the time, Jesus spoke of the fate of the godless as a self-evident truth needing no proof. Never did Jesus speak more emphatically than He did when He spoke of the deserved fate of the godless.

The Apostles understood Jesus' words on this point as we have presented them; and so they uniformly preached and taught. The testimony of the whole New Testament is one on this article of the faith.

Apart from Scripture, that there is a proper fate awaiting the finally unbelieving and godless seems to be the only really common sense view of life. What is the real thorn

in the flesh of all noble minded, clean thinking, aspiring men and women? Is it not the conduct of the godless? Is it not the personality, and the villainous conduct, of the viciously unclean; the hatred and cruelty of the murderously inclined; the selfish, callous conduct of those who trample the helpless underfoot? We may, and should, go the limit in the effort to reform these people. To do this we may suffer them long and patiently; but until there is some evidence, at least hope, of improvement, do we employ them? do we admit them as equals to our homes? do we want them to marry our sons and daughters? When men, through wickedness, do prosper, at least for a time, do we not feel that it is a miscarriage of justice? When the law catches up with them, as it usually does, sooner or later, and they receive the just reward of their deeds, do we not say, it serves them right?

Would Heaven be Heaven with harlots and gangsters, tyrants and murderers, thieves and thugs, walking the streets of glory like the saints? Would those who hate God, who scoff at Jesus Christ, and mock everything holy, really be in Heaven, even though their physical presence was there? Men who hate God and His Christ, and spurn all things holy, never enter a Church here on earth if they can help it. They dislike the things that are said and done there. They do not feel at home there. They do not like the company of the people they meet there. They are reminded there of all the things they hate. They flee from the holy place. Could it be different in Heaven?

Just what do we mean when we speak of the fate of the godless? In the first place, I feel constrained to say something that may surprise some of you. I question whether hell is going to be a place where horned and cloven footed devils are going to spend their time building fires, and prodding people with red-hot pokers. If this is the meaning of God's Word I accept it in all humility, and with all reverence. But I do not, at present, so understand it. I believe in a literal hell, but not in a material flame. It seems to me that we have gotten many of these details from the middle ages, from such writers as Milton and Dante, and

from such painters as Angelo and Dore. Instead of adding anything to the fearsome picture of hell, it seems to me to detract from it, and make something of a parody of it.

In the early days of Israel, in a deep ravine outside the wall of Jerusalem, idolators carried on some of their vilest practices; part of which consisted of unspeakable cruelties, and unmentionable lusts. In the days of Josiah these idolatrous practices were swept away. The idol images were thrown down and ground to powder. The gardens where they stood were burned. The very spot was pronounced unclean, an abomination and a curse forever. In the days of Jesus this place was the garbage heap and cesspool of all Jerusalem. Dead animals were dragged there and allowed to decay. Now and then the body of an exceptionally notorious criminal was refused burial and carried out there to decompose. The jackals prowled around the spot by night. Vermin crawled through the decaying refuse. The only sanitary measure was fire. Day and night the fire smouldered. Day and night the columns of smoke ascended. Not far distant was the Jew's wailing place, which, of its kind, is the most dismal, sorrowful spectacle in all history. A spectacle of the centuries. To all Jewry Ge-Hinnom, or Gehenna, was the symbol of all that was waste and refuse, of all that was useless, outcast, forsaken, accursed. It was the place of deepest shame, of the last awful ignominy of life. This is what was in the mind of all Israel in the days of Jesus. This, in my humble judgment, was the picture in the mind of Jesus when He portrayed the awfulness of hell. And the Jews could not fail to catch His meaning. And this, instead of minimizing, augments a hundredfold, the tragedy, the unspeakable tragedy, of a lost soul; as well as the character of hell itself.

According to this picture, then, hell is the place, and I believe it is a place, it may be half as big as the universe; the place of lost souls; lost in the truest, fullest sense of the word, lost forever.

One of the fearful words used by Jesus in speaking to the lost was—"Depart from me." That is of the essence of hell; shut out from God, and all good; the refuse, the

waste product, of human life; shut up forever with their own withered, wasted lives; keeping company forever with devils and other lost souls; living in the full possession of their abortive faculties, but lost forever to the power of believing in God, loving, or serving Him; lost, but still hating God, and all good, and still in rebellion against God; lost and their whole being filled with hatred and lust; lost in the depths of remorse, and hopelessness.

This idea of hell is in keeping with what we know of life here and now. Man's greatest sufferings in this world are often not of the body, but of the soul. I can conceive that a man might have every limb severed from his body without an anaesthetic, that every nerve might be burning with neuralgia, that every muscle might be aflame with tingling agony, and still not suffer as some have suffered, and do suffer, whose conscience is aflame with shame, and where remorse bites into the soul like the searing flame of an electric welding needle; where life seems to be ever in process of dissolution, but is never dissolved, and there is no secure footing anywhere.

Other Views

There are those who do not believe in future punishment, because they do not believe in any kind of a future life. They are the pure materialists. They believe that the soul, if there is really any such thing, is only a function of the brain, or the bodily organization. And when the body dies the soul passes out of existence, so we need not worry about the future; because, for us, say they, there will be no future.

Others there are who believe that sin must be punished, but they find themselves unable to accept the idea of an endless punishment. They believe in a universal resurrection, in a blessed future life, and a Heaven for this life; but, on the basis of certain Scripture passages that speak of the destruction of the wicked, they hold that the wicked, after the resurrection, and judgment, are going to be wiped out of existence, as the light of a candle is blown out. Those

who hold this view are known as penal annihilatianists. And among the holders of this view are some well known names, such as the English philosopher John Locke, archbishop Whately, and the German philosopher-theologian Rothe.

The advocates of this view, though they are few, either in England, or America, do not all agree. Some hold that all men are by nature mortal. And that eternal life is a special gift of God bestowed on the believing godly. And that the punishment of the wicked lies in the refusal of God to give them eternal life, and is, therefore, purely privative. Others hold that the extinction of the wicked takes place only gradually, as the result of sin, and only after having suffered their merited punishment. In support of their views, these men press into service many Scripture passages, such as Gen. 2:17; Rom. 7:5; Matt. 7:13-19; and others. This view is basically groundless. It is based on a misinterpretation of Scripture. It is without a scintilla of real evidence in the great body of New Testament teaching on the subject.

There are men and women who find themselves unwilling to accept the doctrine of the eternal punishment of the wicked. Many of them accept practically all the great fundamental doctrines of the Christian faith, except this—the fate of the godless. They say it is not in keeping with the character of God, or His plan of redemption, so to punish. So, casting about for a ground for their feeling, they have come to the conclusion that those who die unrepentant and unbelieving will have, in the next world, a second chance.

In honesty it must be said, these people base their arguments on Scripture. They quote John 3:16—"God so loved the world," and say—This being true, God cannot allow a large portion of humanity to be lost forever. God's fatherly heart cannot rest till all people are saved. The night into which the unbelieving and godless go is not a final one; but a limited and penitential one.

Other Scripture is quoted in support of this view. Acts 3:21, for instance—"Whom the heavens must receive until the times of restoration of all things." And Romans 5:18—

"As through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life." And especially Phil. 2:9, 10—"Wherefore also God highly exalted Him, and gave Him the name which is above every name; that at the name of Jesus every knee should bow, of things in Heaven, and things on earth, and things under the earth." There are still other like passages that are used.

At first glance, these passages do seem to have a note of universal salvation in them. But the simple truth is that when they are studied in their connection, they do not bear this construction. Take, for instance, John 3:16. It does say—"God so loved the world, that He gave His only begotten Son." But what was the motive in His love that led Him to give His Son? "That whosoever believeth on Him should not perish." But suppose some men forever refuse to believe. Acts 3:21, that speaks of Jesus being received up into Heaven until the restoration of all things, is followed in V. 23 by this statement—"And it shall be, that every soul that shall not hearken to that prophet," namely Jesus Christ, "shall be utterly destroyed from among the people." And so with nearly all of them. But even if, in a few instances, the faint idea of a universal salvation might stand as the legitimate interpretation of a given passage, to give it this interpretation flies full in the face of the full toned, unmistakable teaching of Jesus, and all His Apostles, on this subject.

In pondering this subject of the fate of the finally impenitent and unbelieving, there is always one question that presses for an answer: What is going to happen to the heathen who have never had even a first chance? I cannot find it in me to be dogmatic on the subject, save on one point. Jesus Christ is the One way to Heaven. He alone has the life, is the life, without which human life is not life, only a shadow, a caricature, of life. I may express my conviction, however, that the kingdom of God on earth is bigger than any church organization, bigger than all church organizations combined. Enoch was of the fallen race, the son of the first murderer; but he walked with God, and

God took him. Abraham, at first, belonged to no covenant clan; but he pleased God, and God made a covenant with him, and he became the spiritual father of all the faithful. Job may have been a near contemporary of Abraham; but, probably, not of the covenant stock; and he is held up as one of the world's prime examples of faithful endurance. And it is my judgment, in the light of the revealed character of God, and the teachings of His Word, that no man will ever be rejected by Him until he has had a chance to accept the only Savior of mankind, or because God sees that he would reject the Christ if offered to him. In thinking of receiving, or rejecting Christ, let us not confine ourselves to the usual modes of procedure in this matter. God moves in mysterious ways His wonders to perform. He may have ways of doing things of which we know nothing. At any rate, we can wholly trust Him. "Shall not the Judge of all the earth do right?"

Conclusion

Let us summarize our statements, and conclude. We are thinking about the fate of the godless. It is a problem that stretches beyond the limit of our best thinking. As we ponder what we can conceive of the subject, our hearts are wont to stand still. How are we to settle the problem? by sentiment? by speculation? by rash judgments? No, by truth, by such facts as we possess.

First of all, there is the practically unanimous testimony of man's own conscience. Everywhere in life, there are rewards and punishments. Something of this nature is found in the sphere of nature. It is found in both our mental and physical life. Moral law, in our present world-order, cannot exist without it. Is there any reason for believing that any other principle prevails in the next world? When we think impartially, and objectively, would we want it any other way?

If we want a Heaven for ourselves, a Heaven that is going to last forever, a Heaven where life comes into its own, then we must be satisfied to let God deal with those

who refuse to come into His Heaven as He sees is wise and good, and in the best interests of His saved children.

It is true, true beyond the shadow of controversity, God desires to save all men. A thousand times more than any of us can be concerned about any particular person's salvation, God is concerned about all men's salvation. The same is true about Jesus. With tears in His eyes, and a sob in His voice, He cried out to all the world, even His worst enemies—"Come unto me, all ye that labor and are heavy laden, and I will give you rest." It matters not who one is, how far away he may have wandered, or how dark the night through which he may have lived; any one who comes humbly, penitently, believingly, desirous of God's blessing, will be received. But there is only one way of entrance into God's Heaven, by, and through, Jesus Christ. "I am the way, and no man," no man, "cometh unto the Father, but by Me." "If any man sin, we have an advocate with the Father, Jesus Christ the righteous—and He is the propitiation for our sins; and not for ours only, but also for the whole world." "If we confess our sins, He is faithfull and righteous to forgive our sins, and to cleanse us from all unrighteousness." If, in the balance in which souls are weighed, the dial should incline to the right side only a thousandth part of the thickness of a hair, Christ will save. We need have no fear, but it must be by Him that we are saved; and by faith in Him.

Some folks insist on saying: If people in the next world see how things really are, know that there is a God; know that Jesus Christ is the Son of God, the only Savior of the world; know that there is a future life, and a Heaven; they would repent, and believe. Would they? When Jesus was on earth, the more He proved He was the Son of God, the friend of man, the more they hated Him, and hounded Him to the death. Who knows that it will be different in the next world? Some people seem to take a fiendish delight in hating God now. Why may it not be so in the next world. There is not a normal man living who does not know the

difference between right and wrong now. But some hate the right, the true, the beautiful, the good; they delight in the wrong, the false, the ugly, the evil. Why may they not delight in these things forever? This life is the period of probation. "Behold, now is the acceptable time; behold, now is the time of salvation," II Cor. 6:2. If there is going to be a second chance, we do not know it. And we had better not take any chances. I should be very much relieved to know that there is going to be another chance; but if there is Jesus was silent about it.

Not all of the Christless will receive the same fate. The punishment of some will be severe, that of others light. It depends on their light, and their attitude toward Christ Jesus. Luke 12:45-48. But to be shut out of Heaven, from the beatific vision of God and His Christ, forever, will be a sufficiently great punishment.

A word on why just this subject—The Fate of the Christless. It would seem The Fate of the Godless, or the wicked, would have been more fitting. I took this subject for a reason. There is only one sin that keeps out of Heaven, and life with God. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18. Provided, of course, that there is repentance, faith, and the desire for amendment of life. The one sin that keeps men out of Heaven is the sin against the Holy Ghost; the sin of contumaciously, and persistently, rejecting the Christ when the Holy Spirit has really convinced one that He is the Christ, the Savior of men. Not only to reject the Christ, and fight against Him; but simply to be without Christ is the sin of all sins; the sin for which there is no forgiveness.

Brethren, let us abide by the Word of God. As soon as we remove one stone from this edifice, the whole structure becomes insecure. If there is no place where sin rules in all its repulsive ugliness, then there is no guarantee of a Heaven where life is perfected and rewarded. If the punishment of the wicked is not forever, then there is no reason

why we should expect the reward of the righteous to be eternal. But we accept the Word. We thank God for the portion which is our inheritance. We will bear in mind the Word's oft repeated warnings. We put the unrelieved shadows, and the frightful pictures, aside awaiting a fuller understanding, assured that when we know we too shall fully approve.

I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die. — JOHN 11:25, 26

For this is the will of my Father, that every one that beholdeth the Son, and believeth on Him, should have eternal life. Verily, verily, I say unto you, He that believeth hath eternal life. I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever. — JOHN 6:40, 47, 51

Because I live, ye shall live also. — JOHN 14:19

Chapter VIII

LIFE FOREVER

LIFE! LIFE! human life! what a wonderful, mysterious thing it is. Stop for a moment, ponder this word life, all life, especially human life. Now tell me what you know about it. I venture to say, not very much. And the wisest men that have ever lived, know but little more. Some know much about the processes and workings of life; but when it comes right down to the depths of the problem they must confess, as did one of America's greatest scientists, Dr. Alexes Carrel, when he recently wrote a learned book on—Man the Unknown.

Let us come down out of the heights. Instead of thinking of life itself, in its essence, let us stand on the lower plane of living and acting as human beings.

You have no doubt stood on a busy street in town or city, and watched the stream of life go by. Can you do that, and not think of the mystery of it all? These men and women hurrying by are not machines, invented, made, guided by a power without. They are not automatons, wound up, and made to go by some kind of pressure. They are living, intelligent, self-propelling, self-directing beings; seeking ends largely devised by themselves.

How different is man from all else in this world. Some one has said—"There are Sermons in Stones." Among other places, I have stood in Yosemite, in the Rockies, in the Alps, amid the rocks that are mountains in themselves. And, I suppose, like most other fairly intelligent folks, I could not help but think of the history of those mighty masses, of the time when they boiled in the mighty cauldrons of the deep, like the water in the kettle on your stove, then of the centuries upon centuries during which they solidified into what they now are; again of the mighty convulsions of nature that threw them to the surface of the earth, and of the other ages that carved them into their present shape

by the frosts of winter, and the heat of summer. It is all a wonderful, a fascinating history. But the rocks know nothing of it. They have no life.

Did you ever stand at the foot of one of those giant Redwoods of the far West? If you did, and were not led to think and to dream, you are a very strange person. As I stood there by the side of one of these stately giants of the forest, I could not help but think of the tiny seed that gently floated down to that spot on an evening breeze fifteen hundred, two thousand, or more, years ago; and of how it became embedded in the leafy mold. In the process of disintegration, the hidden life-principle burst forth; at first a little thing that even a mouse or a rabbit might have destroyed. After awhile it was as big as a lady's finger. But there in the solitude, before the white man ever knew this land, while the Montezumas were building their temples in Central America, it struggled up into the air, higher and higher it grew, until it stood the giant of its kind of all the earth.

One does not need to go to the far West to have something of this thrill. Can you walk through an orchard, or a forest, without dreaming dreams, and seeing visions? Not if you know anything about what you see. Every tree is a living thing. During the summer, every tree breathes as truly as we do. Its leaves are its lungs. Each and every leaf on a tree is a wonderful laboratory. On each square inch of the under side of the common apple tree leaf, there are one hundred thousand little mouths that open and shut. They make the living for the whole tree. They control the circulatory system in the tree, that corresponds, somewhat, with the circulation of our blood. This is what causes the sap to rise, and makes the tree grow. This is the reason if the leaves were constantly destroyed the tree dies. A large oak tree, through its transpiration, throws off, in vapor, nearly a hundred gallons of water every day. Many of the chemical elements in our bodies are the same as those used in building up the body of a tree. The tree uses hydrogen and oxygen much as we do.

Is it any wonder that when a thinking person gets into a forest, or sits under the shade of a tree, he does not need to have an unusual degree of imagination to feel that he can hear the trees whispering to each other, and to him. And that they might understand him if he spoke to them. But the tree, while it is alive, does not know that it is living. Its processes are not of the will, but is mechanical. The Sun starts the tree laboratory in the morning, and stops it at night. And after awhile, even the monarch of the forest gives way to the processes of decay, and finally comes down with a crash. Its elements return to the sources whence they came, and contribute to the growth of another tree. And so the cycle goes on from age to age.

We move on a step higher, to the animal kingdom. It is a far step from the stone to the tree, and a farther step from the tree to a noble animal, like, let us say, the dog, or the horse. The animal has a physical organism, in some respects, not unlike our own. It has a brain, and a certain amount of something not unlike intelligence. It has sensory organs, as we have. They experience a certain amount of pain, and have, evidently, a sense of the agreeable. But, to my knowledge, there is no evidence of self-consciousness in the animal; no personality. When accident, or age, and decay, and death, comes, what happens to that in the animal that we call life, I do not know. It probably ceases to be.

At the very apex of the animal kingdom, far and away above and beyond all else, stands man. Man, with his head in the air, and more or less conscious of his origin, and his destiny, looks up into the heavens; he counts the stars, measures them, weighs them, analyzes them; tells their motions for a thousand years to come; he grasps the forked lightning, domesticates it, makes it light and heat his house, run his factory, and propel his means of transportation. He lays hold of the ether waves, he harnesses it, and makes it do his bidding while he talks to his friend three or four thousand miles away across the sea.

Above and beyond all this, man knows himself to be a knower. He knows himself as a person; the same person he was forty, sixty, seventy years ago; only growing in knowl-

edge and experience. Man knows that in himself there is a something, a treasure chest, where he can store up knowledge, and the experiences of life, to the extent of the very thoughts he thinks. We call it memory. He has a consciousness of right and wrong. He knows himself to be a citizen of the larger universe.

How do we explain all this with respect to man? And that of which I have spoken is probably the least. I do not explain it. I allow one far wiser than I to explain it. Jesus said to the grumbling Jews in Jerusalem, quoting the eighty-second Psalm approvingly—"I said, ye are gods." And the explanation of this is in the creative act of God. He took the lifeless statue of a man, and breathed into its nostrils the breath of life, and man became a living soul. There was something of the divine put into man, and he can never lose it.

In spite of this truth, man, like the tree and the animal, grows old and decrepit, and death lays hands upon him, and he hies him away, and his place here shall know him no more. Is this the end of man? No! This is but a new departure; the beginning, for the child of God, of a better, an endless, journey. For us, in the true sense of the word, there is no death, only life, life forever. And this is my subject—Life Forever.

Immortality

Practically all the world believes that the human spirit does not cease to exist, but lives on, and on, forever. There is much ignorance, much confusion, about the subject; and there are now, as there always have been, many doubters. Just last week I met a man, and, in the course of our conversation, we began to speak on this very subject. This man affirmed his belief in God, said he could not find any explanation for the universe in which we live without God. "But," he continued, "I do not believe that we are going to continue to exist forever as personal entities." At lunch the same day, I sat by the side of a man who was very much disturbed. Said he, "I have just been talking to four men."

He told me who they were; men of fair intelligence, men of position. Not one of them believed in a personal continuance of human life, though they believed life, somehow would persist. I judge these instances are typical of much of the human opinion prevalent on this subject. Doubtless it was always so; and will always be so. In spite of much opinion of this sort, and this is all it is, opinion; not a judgment arrived at as the result of careful investigation, and the light of evidence; in spite of these opinions, the belief of the race is, and always has been, that human life continues its personal existence.

And, with comparatively few exceptions, men not only believe that human life is going to continue, they are desirous of having it continue. The words of Addison still apply—

> *"It must be so,—Plato, thou reasonest well!*
> *Else whence this pleasing hope, this fond desire,*
> *This longing after immortality?*
> *Or whence this secret dread and inward horror*
> *Of falling into nought? Why shrinks the soul*
> *Back on herself, and startles at destruction?*
> *'Tis the divinity that stirs within us;*
> *'Tis Heaven itself that points out an hereafter,*
> *And intimates eternity to man.*
> *Eternity! Thou pleasing, dreadful thought."*

Since the dawn of human self-consciousness, since man first stood by the side of a dying brother, man has been asking himself, his fellows, and his God—"If a man die, shall he live again?" And the practically universal answer is—Yes. Where did man get this affirmative answer. Not from nature. Nature, bountiful and beautiful, exuberant of life, gives intimations of the continuance of life; but no positive answer. The mountains, cold, majestic, in immaculate whiteness piercing the sky, bring back no answer to the question of questions. The stream, symbol of continuity, gives no answer to this perennial question of the human heart. Man, when he answers this question, does not answer it, first of all, from that which he has gained from the varied fields of human knowledge; but from something

native to his being; a given, that is part of himself, that assures him that human life is imperishable. We find this in all the monuments man has left behind him.

Let me give you an illustration of this from comparatively recent times. Most of you recall the name of Aaron Burr. Some things about him probably you have forgotten. He was the grandson of Jonathon Edwards; a graduate of Princeton; a lieutenant colonel in the army of the Revolution; the attorney general of New York, the Vice President of the United States. True, Burr's life was clouded by a restless ambition, envy, and irritability.

One of the noblest things in the life of Burr was his devotion to his daughter Theodosia, his only child. And she nobly returned his affection. After Burr's duel with Hamilton, he went to Europe, spent much time there; often in want and great distress. In the meanwhile his daughter had married Governor Alston of South Carolina. On her father's return to New York, she determined to visit him, that she might help and cheer him. She boarded ship at Charleston. And after the ship sailed out of the harbor, not a word was ever heard from it. No storm, or other catastrophe, that might have destroyed the ship, was ever heard of. No remnant of it was ever found. The disappearance of that ship is, to this day, one of the mysteries of the sea.

Burr, when he learned that something had happened, was disconsolate. He could not believe that his beloved Theodosia was lost. For years, it is said, Burr would come down to the Battery; at times almost every day; a broken, but still a distinguished looking old man; there he would stand, as in a dream, looking down the bay at the shipping, hoping, shall we not say believing, that some day that ship from the southland would have to come into harbor bearing to him his beloved daughter.

Aaron Burr, on the Battery in New York harbor, is but a notable example of what is practically universally true. It is a picture of ten thousand times ten thousand of the sons and daughters of men in every age and every clime,

who believe that those whom they loved and lost awhile; are not lost forever; but that they shall meet them, and greet them again; if not here then on another shore.

Some few scoffers, determined not to believe in a future life, attempt to make light of this well nigh universal conviction that we are going to live on forever. They say—It is all the result of wishful thinking. Men want it to be so, and have reasoned themselves in believing it is so. I beg to inquire whether something analogous to this is not the way scientists proceed in investigating their own fields. A hundred or so years ago, astronomers began to observe that there were variations in the movements of the planet Uranus. Some men acquainted with the movements of the heavenly bodies, and the influences affecting these movements, came to the conclusion that there must be an undiscovered planet near by causing these disturbances. One of the first to state this theory was a preacher-astronomer. There were those who laughed at him, and others like him. But others began to train their telescopes on that part of the heavens, and, eventually, they discovered what is now known as Neptune, the eighth planet in our solar system, two billion seven hundred million miles away from the earth; twenty-nine times the distance of the Sun. Things being as they are, astronomers felt there had to be something, as yet unknown, to meet conditions as they existed. And it was there, there all the while. It had to be there. And when the right time came, and the right conditions prevailed, they found that it was there.

Again, scientists tell us this universe is made up of ninety-two physio-chemical elements, all duly classified and numbered. This list is known as the table of atoms. This table was long complete from one to sixty. Number sixty is Neodymium. The next element they knew was Samarium. But the scientists did not classify Samarium as sixty-one. Why? Because the reaction of certain light rays in the spectroscope gave evidence to the physicists that between sixty, which they knew, and Samarium, just discovered, there was an element as yet unknown. So they put down Samarium as sixty-two, and left sixty-one to be filled in

later, when they found the element that belonged there. So it was with other numbers, for instance, seventy-one, and seventy-two. They left these places blank, because there was evidence at hand sufficient to convince interested scientists that the missing elements existed, and would be found. Their faith in the unknown, but clearly indicated, has been fully justified. As things are, it had to be so. Regularly manifested phenomena indicate an existing cause.

I mention these facts of science for a purpose. In the realm of nature, the existence of regularly existing, or recurring, phenomena is taken as conclusive proof that there is an adequate operating cause. There are no exceptions to this rule. But in the sphere of human life, they want to make an exception. Man, who measures the movements of the stars; man, who determines the elements of the universe, and classifies them; when it comes to spiritual things, would be disqualified by some of these men to express any judgment. We maintain that this is not fair, because it is not truly scientific. True science seeks the truth, the truth in every sphere. If man can read the truth in the stars, if he can read the truth in the spectroscope, why can he not read the truth in his own soul. We do not believe that in the best minds and souls of men in all the ages, there could be a subjective conviction of a life that is to be forever without an objective reality corresponding to this conviction, and satisfying it. Heavenly realities cast their lengthening shadows upon the earth.

There are men who seek to establish the probability of the eternal continuance of human life, probably of all life, by scientific principles. They point to the established principles of the indestructibility of matter, and the law of the conservation of energy. Again there are those who point to the many analogies in nature that point to the continuance of human life. We are glad for any ray of light on the subject of immortality from any truly philosophic, or scientific, source. But we do not base our hope, our assured conviction, on these sources. It is the word of revelation on which we rely. Our assurance of living forever is based on the fact that the innate conviction of our souls that we

are the children of all the ages is confirmed by the unmistakable declarations of God's Word; and particularly that part of it that shows us Jesus Christ as the final victor over death and, alive forever more, going into Heaven to prepare a place for us; and saying to us—"Behold, I am alive forever more." "Because I live, ye shall live also."

Resurrection

We have been speaking of immortality, or living forever. This, of course, we believe. But this is not either a distinctively Jewish, or Christian, belief. A large part of the world has always believed it. Socrates said—"We must remember, O men, that it depends on the immortality of the soul, whether we have to live up to it and care for it, or not. But now since the soul shows itself to us immortal, there can be no refuge from evil, and no other salvation than to become as good and intelligible as possible." Plato argued for immortality "from the capacity and desire of the soul for knowledge, beyond what in this life is attainable." But the orthodox Jews of the Old Testament, and the orthodox Christians of both Testaments, go beyond this. Believing in immortality, we believe in a life forever in a resurrected body.

It is wholly possible to live as a discarnate spirit, wholly without a body. Millions are so living now, will so live till Judgment Day. But this is not the way we are going to live forever. Our bodies are going to be given back to us, purified, perfected glorified.

Some people, possibly because of the experiences they have had in the body, or because of some false views concerning the body, have a prejudice against the idea of living eternally in the body. Plotinus is said to have remarked that he blushed whenever he remembered that he had a body. This idea was no doubt related to the old concept that all evil inheres in matter, which is not true. God said of all things that left His hand—"It is very good." I conceive that the "image of God," in which man was created, applied to his body, as well as the spirit that in-

habited it. Not, indeed, as to shape; but as to the perfection and beauty of it, and its adaptation to the purpose for which it was created.

Be it remembered, the Lord Jesus Christ, when He came to earth, took unto Himself a body exactly like that of man in his original state, organized in the same way, subject to the same laws, destined for the same end. Assuredly, no sane, reverent man would speak disrespectfully of Jesus' body. Jesus brought His body with Him from the grave. He took it with Him into Heaven. It is going to be His forever. And this kind of a body, pure, perfect, beautiful beyond compare, is the kind of body the children of God are going to have for the life that is forever. For we are to be like Jesus.

Eternal Life

So far we have taken two steps. First, we believe in immortality. We are going to live on forever. We believe this because it is one of the deepest, and most abiding instincts of the human soul. And God in His love and goodness will not withhold from His children that which they desire most of all. We believe it because the best reasoning of which the human soul is capable will not allow us to hold otherwise than that the deepest and highest intuition of the soul must have a cause and a meaning; that is, an objective reality. "It is Heaven itself that points out a hereafter, and intimates eternity to man." We believe in immortality because many things in nature tends to corroborate its truth. We believe in immortality, with a faith that is an unshakable conviction; because Jesus taught it: and proved that a life beyond the grave is not only a possibility, but a reality. But immortality is not all the blessed story. God's children are going to live forever in God-restored, God-perfected, glorified bodies; bodies that are real, but so spiritualized that they will be at home in, and in harmony with, God's spirit dominated, universe. But even this is not all of the story. All men are going to live forever; as we read the record, all men shall have resurrected bodies; but some will live on forever after hearing

the words—"Depart from me." I never knew you, you are not fit for this home, and this life. The children of God are going to live forever in possession of what Jesus calls Eternal Life. As in Scripture language, eternal death does not mean destruction, annihilation, or cessation of being; but life that is a failure, life that is abortive, life that is lost forever in a world of darkness; so eternal life is life plus, life that has come into its own, life that has laid down its burdens, that is assured of freedom forever of all harm, that is in possession forever of all good. Life eternal, when it is fully consummated, is life that is ready for free intercourse with the higher intelligences of Heaven; it is a life ready to be lived in full harmony with the mind, the will, the heart, of God. But let us not forget that eternal life has already had its beginning here in every true child of God. Eternal life is the condition of the soul into which every true child of God passes without dying. "He that believeth on the Son of God hath everlasting life." For Christianity has its beginning only where and when there comes into human life the life of Christ Jesus, accepted by faith, and in love.

Eternal Life is no human achievement, it is the gift of God in Christ Jesus; a gift, without money, and without price. "The free gift of God is eternal life in Christ Jesus our Lord." Romans 6:23. There is no question, therefore, of our obtaining this priceless possession, if we want it, if we will take it.

Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

But be ye glad and rejoice for ever in that which I create.

— ISAIAH 65:17, 18

And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; . . .

And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.

And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His peoples, and God himself shall be with them, and be their God:

and He shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away.

And He that sitteth on the throne said, Behold, I make all things new. And He saith, Write: for these words are faithful and true.

— REV. 21:1-5

Chapter IX

HEAVEN

I WAS born and reared, to the age of early adulthood, in a completely mountain encircled little valley. When the sun arose it came up from behind the mountains. When it set it went down behind the mountains. When the spring and summer storms broke, the clouds arose beyond the mountains, the lightning's flash, and the thunder peals, first played along the mountain tops.

My earliest recollection is that of an eager self-questioning. And my questioning ran something like this—Is this little valley all of the world. Is there not something beyond the mountain tops? If not, whence does the sun come, and whither does it go? And my answer to my own question was—There must be another world beyond the mountain tops. And then came another question—If there is another world beyond the mountain tops, what is it like? All this troubled me, so far as my conscious recollection goes, before I had ever heard my elders discuss these matters.

The accident of the place of birth makes little difference as to the fundamental character of these questions. If one is born on the broad spreading plain, the horizon is only further removed. And the fundamental question is the same—What is beyond?

As it is with the world in which we live, so it is with the life we live in the world. The normal human mind, soul, is forever asking questions about it. There is so little we know. There is so much to be known. What is life? No human being has ever been able to answer, beyond what God has revealed. Whence did we come? Do not smile. Nine hundred and ninety-nine per cent of us do not know one thousandth part of the answer to this question. Then life, as we say, comes to an end. Does it? Few believe that it does. God says it does not. What we call death is only a change in the condition of life, a change in location, a change of environment; we move into a new home. And here the old questions persist. Where is the new home

going to be? What is it going to be like? What is the new life going to be like in the new home? There is a wistful desire in almost all human hearts to know something of the answers to these questions. Some of the answers to these questions, we will be able to give, in part, in the discussion of the subject we have under consideration this morning. We are going to think together about one of the vital problems of life—Heaven.

Is There A Heaven?

Let us frankly, fearlessly face this question. Concerning it, there are many anxious inquirers. And there are a good many mockers. If a man does not believe in a God, if he does not believe in immortality, if a man dies and there is no more to him than there is to a dead dog, if as much, then there is no need of a Heaven. Well, we want to know the truth about this matter. Is Heaven a place that exists only in our dreams? Is it a fond hope that exists only in the mists? Is Heaven only a mental concept, the result of wishful thinking?

There must be somewhere some kind of a reality answering to this almost universal longing of the human heart. Man is the supreme being to be reckoned with in this mundane sphere. You cannot get rid of him by a wave of the hand and a sneer. He has to be reckoned with. We have to reckon with his native concepts. And the existence of this universal longing for immortality, and the conviction of its existence as a fact, and the conviction of the existence of a place where life will be at home, and be able to function, cannot be laughed out of court. In the very nature of the case, there must be a reality corresponding to the universal conviction of it.

The peoples of ancient Babylon, Assyria, Persia, and Egypt, believed in a future life, and a place for that life; so did ancient Greece and Rome. Our Norse ancestors, in pre-Christian days, believed there was a place where those who died still lived—the great Valhalla, where was the hall of Odin, where was received with special honors, the souls of the heroes slain in battle. Our American Indians, whence-

soever they may have come originally, brought this belief with them. Man cannot lose this faith. It is a part of his original inheritance. Eternity lives in man's heart.

All of this is of value because it shows us this is a part of man's natural birthright. Convictions of this kind cannot exist without there being a basis for them in fact. In the realm of the spiritual it is as it is in the realm of the physical. In this latter realm, scientists occasionally run across tell-tale forces at work. For instance, in the heavenly bodies variations in movement have been discovered, which could be accounted for only on the assumption that some, as yet, undiscovered object, or element, a force, was operating nearby, and causing the disturbance.

All we have said has weight. We are thankful for any kind of corroborative evidence. We believe that God's two books, nature and revelation, when rightly understood, are in perfect harmony. But that which is decisive for us is God's Word, God's direct revelation to us about these things. And one of the clearest revelations of God's Word is that there is a life beyond this vale of tears, and a home, a Heaven, for this life. The Old Testament has much to say about it. The New Testament is full of it. The thought was often on the lips of the Prophets, Jesus, and His Apostles.

All our highest religious thoughts, and hopes, are associated with Heaven. Our God, in special sense, is in the Heavens. Christ, the Son of God, came down from Heaven. As the God-man He returned to Heaven, and now reigns in Heaven, and will return for us from Heaven, to take us with Himself to Heaven. This is the Confession of our Catholic Creeds. This is part of the prayer Jesus taught us to pray—"Our Father, who art in Heaven." "Thy will be done, on earth as in Heaven."

One word settles this whole question for me. In Jesus' last days He spoke much of going away. It grieved His disciples for they knew He was speaking of His death. He turned to them, and said—"Let not your heart be troubled. Believe in God, believe also in me. In my Father's house are many mansions, if it were not so, I would have told you;

for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also." John 14:1-3. In this I rest, unshaken, with glad anticipation.

What Is Heaven?

What we mean by this question is this, is Heaven a place, or merely a state of existence? Where is Heaven? And what kind of a place is it? These are big questions, and many of the answers are not definitely given. As the Bible says—"It doth not yet appear," or hath not been revealed, just "what we shall be"; so it hath not been revealed, in detail, what Heaven is going to be like. Many of the Bible statements are negative, they tell us what Heaven is not going to be like. Many of the statements are poetic, of the nature of bold symbolism. This is the reason, though it is no justification for, the eager ear many people give to the, oft, fantastic statements of spiritualists, and the dealers in divination. The Bible does tell us many things about Heaven. Many hints are given, so to speak, about Heaven. These we may take, and with sane, sanctified judgment always in accord with what is revealed, build our concept of Heaven. There are good reasons why more has not been told us, or it would not be so.

There are many men and women, who know next to nothing, as to detail, about the great subject of Astronomy. This does not prevent them from going out at night, and looking up at the countless multitudes of stars, all ablaze with glory, and twinkling their eyes at us, and thrilling us to the depths of our being. So it is with Heaven. As long as we live in this world, we will know comparatively little of Heaven, beyond the fact of its existence, and its blessedness. But this is enough, and more than enough, to thrill us, to make us devoutly thankful, and to urge us on to the great discovery.

For one thing, we are assured that Heaven is going to be a place of wondrous beauty.

He who gave us the spring, and dotted the landscape with its vast array of flowers of every size and hue; He who

put the song into the throat of the sweet warbler's that sing their songs everywhere; He who gave us the maturer, but no less wonderful beauty of summer; He who studded the sky with ten million jeweled stars; surely He who did this for us poor sinners here below is not going to give us a less beautiful place for our perfected lives in Heaven. God will not leave a single appetency of His own giving unsatisfied. What we see here at earth's best is only a foretaste of what Heaven is going to be like.

Standing in summer meadows, walking through summer gardens, loitering by murmuring summer streams, watching summer evening skies, it seems quite natural to join in Watt's hymn—

"There is a land of pure delight,
Where saints immortal reign;
Eternal day excludes the night,
And pleasures banish pain."

A better, because a more practical, way of getting an understanding of what Heaven is going to be like, is to remember some of the things we are not going to have there. To talk of the beauty, the blessing, the glory of Heaven is talking, in no small degree, an unknown language; because we see these things only as through a glass darkly. But the things we experience here we know. Listen to this recital of the things that are going to be taken out of our lives when we get to Heaven. They are the words of St. John. "God shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. And He that sitteth on the throne said—Behold, I make all things new. And He saith, write; for these words are faithful and true. And He saith unto me, they are come to pass. I am Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be my son." Rev. 21:3-7.

Pause and ponder these things for a moment. If all these things, and the contributing factors, were eliminated from life here, and now, even this old world would be pretty much of a Heaven, would it not?

All this, and a thousand times more, is what Heaven is going to be. The only trouble is that not one of us is capable of fully visualizing what is presented to us. If some artist came down from Heaven, and, in words, or colors, painted a perfect picture of Heaven, we could grasp only a fraction of it. St. Paul says of Heaven that it shall be exceedingly abundant above all that we can ask, or even think. Let us thank God for what we can grasp. That is enough to dazzle and to daze us.

Many figurative words and phrases are used in Scripture to help bring home the many sided, and unutterable, wonders of Heaven. It is described as having great, impregnable walls. This is to indicate the safety of God's people in it. The great walls have gates, for it is accessible to God's people. The streets of Heaven are said to be paved with gold, and precious gems, unquestionably to bring home to us the richness, the splendor, of our heavenly home.

The inhabitants of Heaven are said to wear white robes, emblematic of purity; to have crowns on their heads, the mark of victory; to have wings, indicative of freedom of movement; to bear palms in their hands, the sign of the peace of victory. The citizens of Heaven are pictured as singing and playing harps; because their hearts are full of joy and thanksgiving, and their lives one great harmony.

Heaven! The place of completed lives. Where in body, mind, soul, character, nothing will be lacking. Heaven! The place across which never more can fall even the shadow of a sin; a Paradise with never a thorn; a Home in which human life has come into its own, forever emancipated, free; a Home across the threshold of which no faintest shadow of poverty, or pain, or death, can ever pass; a place from which no one can ever wander or be lost; a home where all the endless future will be an eternal present, where the call of eternal youth shall be to glorious adventure. The eternal Abode, where there may be but one un-

filled desire, the desire of a humanly perfect, but finite, life to grow in knowledge, to explore the all but infinite universe; the desire to know infinite God better, and still better.

So far, I have spoken of Heaven, chiefly from one point of view—Heaven as our home, what it will be like, and what it is going to mean to us. All this is fine; but it is all contingent, dependent. Heaven would never be Heaven without God.

A prominent motto on the wall of the home of fifty years ago said: "What is Home without a Father?" And Heaven would be no Heaven without God. He is not only the Creator of it; but the life, the light, the glory, of it. There will be many joys in Heaven; but the chief one of all will be the beatific vision of God, and uninterrupted fellowship with Him.

Where Is Heaven?

This is a question often asked. But the Bible does not give us either a map or a compass by which definitely to locate Heaven for us.

There have been some learned and devout students of the Word, who have believed that this earth, purged of all evil, perfectly restored, might be the future Heaven.

A common Bible word, often considered indicative of location, is the little word "up". But this is not definite as to location. On the other side of the earth, "up" is directly the opposite of our "up". Up has one definite significance, it indicates that which is exalted, pure, noble, imperishable, glorious; that which is raised above all sin, sorrow, fear; all that defiles, and all the vicissitudes of time. When Jesus prayed, He is said to have looked up. When He went back to Heaven, He is said to have ascended. We know no other language to use. This is the natural language of the mind, as well as the heart.

We do not need to worry about the exact location of Heaven, geographically speaking. We who are God's children will not need a map and a compass to get there. In the natural world, there is a law of magnetic attraction. We call it gravitation. It is a rather mysterious principle. It

helps to keep things in place, and moving in the right direction. So in the spiritual world there is a very distinct principle of gravitation. Where Jesus Christ is there is the magnet for all His people. Those who are fit for Heaven can never miss Heaven. One soul fit for Heaven, destined for Heaven; but lost outside of Heaven, would give a sense of imbalance to all of God's universe. Jesus says—"Where I am, there shall also my servant be."

Jesus, in describing the time and purpose of His second coming says He will say to the finally saved—"Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." Matt. 25:34. A Kingdom! A God-prepared Kingdom; about which He thought, and for which He wrought, since pre-mundane time. If this is the statement of a condition of existence dispersed through next to infinite space, of eternal wandering, then it does not sound very much like Heaven to me. And, with utmost humility be it said, it seems other words, less provocative of mistake, might have been used to express the thought the Master had in mind.

There are those who maintain that Heaven is not a place at all; only a state, or condition, of existence. Of course, if there is no God, and no soul, there will be no need of a Heaven. And there are those who think that in the future world God's people are going to be so completely spiritual existences that they will not need a locality, because they cannot be strictly localized, or said to occupy space.

I may be a poor metaphysician, but I cannot conceive of a pure spirit, if personal, being eternally homeless, unless diffused through all space, and all matter. And this is not true of God, or His angels, much less of His earth-born children. There is a place where God is, in a special sense, at home. There is a place from which Christ came to earth, there is a place to which He returned from earth. There is a place where the angels are at home. To conceive of a real personal being, with all this implies, existing eternally in a state of dissolution so near to nothingness, that it is nowhere, yet everywhere; eternally wandering, but never at home, is unscriptural, and unthinkable.

During Jesus' last days, He said much to His disciples about going away; and the disciples were sadly vexed and perplexed. Jesus sought to comfort them. How? By telling them they would be scattered through all but illimitable space? Did He tell them that for all the ages to come, He was going to send them skyrocketing through the expanse of the universe? No! You know what He told them. "In my Father's House are many mansions, if it were not so, I would have told you; for I go to *prepare* a *place* for you. And if I go and *prepare* a *place* for you, I come again, and will receive you unto *Myself;* that *where* I am, *there* ye may be also." John 14: 1-3.

These are some of the most wonderful, and comforting, words ever written. They have comforted millions of people besides the Apostles. Did Jesus know what He was saying? Did He have any regard for the truth when He spoke? Could not even Jesus find words that would more closely approximate the truth, if Heaven is only a timeless, placeless form of existence? I am sure He could have, being God. But He takes pains to emphasize the fact that Heaven is a place. Read the passage again. Note the phrases—"My Father's House," " many mansions," "to prepare a place for you"; "that where I am, there ye may be also." If this does not sound like a "place", I do not know where you can find language that will do so.

I do not consider it of vital importance; but, in spite of the fact that, under the leadership of Chrysostom, the Church rejected the doctrine; I am inclined to accept the position of Clement, Origin, St. Augustine, and the saintly Bengel, and others, that there is a plurality of Heavens.

The Scriptures, as I see them, seem to point to more than one place; or a wide disposition, and division, of one place. "Behold, the Heaven, and the Heaven of Heavens, is the Lords." Deut. 10:4. "He that descended is the same also that ascended far above all the Heavens." Eph. 4:10. St. Paul speaks five times in Ephesians of "The heavenly places." And in II Cor. 12:2, he tells us that he himself was

caught up "Even to the third Heaven." Jesus is said to have passed "through the Heavens," and "made higher than the Heavens." Hebrews 7:26.

I have no remote desire to reintroduce any of the extravagances, and puerilities, set forth in some of the Apocryphal and Rabbinic writings concerning the different Heavens, or parts of Heaven. But in the light of the Book, the idea of a plurality of Heavens seems to me to offer a solution to a few Scripture problems. There are to be degrees in Heaven among men, as there are already among the angels, not of merit, but of grace. Some will have higher positions, some not so high; some with crowns more resplendent than others. We will all be so in rapport with the will of God, so satisfied with what grace has given us, that this will cause no trouble.

Whitefield is said to have remarked that he never expected to see Wesley in Heaven; because, said he—"Wesley will be so near the throne, and I so far away, that I never expect to meet him." If a man in this world can be so humble as to say a thing like this, and mean it, surely there will be no envy, ill-will, or jealousy, in Heaven. But it would seem a simpler matter, and, in the language of poor mortals, more seemly, if there were a different Heaven, or part of Heaven, for those of like gifts, like culture, like attainments. But all in God's ample Heaven. But on points like this I do not insist. God's Heaven, and any place in God's Heaven will be too good for me.

Why could it not be something like this? God's earth is a unit, but there are six continents. God made of one blood all the nations of the earth, and eventually set these nations their boundaries. Each nation has now its own racial characteristics, its own culture, pretty much its own ideas of development, and that which makes life worth while. Some of us like to visit other nations, and see what other nations are like, and how they live and act and enjoy themselves. But, normally at least, and for a time, we do not feel fully at home with them. Might it not be something like this in Heaven? Would not this, even for a perfect

life in a perfect home, give room for adventure, and growth in knowledge? Or is this too individualistic for the supposed democracy of Heaven?

Finally, to summarize, and conclude, so far as this point is concerned, Scripture represents Heaven as the place where God, in special sense, has the seat of His government and authority. God, of course, is everywhere. He manifests Himself, in different ways, in all parts of His creation. But He is present in Heaven, and there manifests His power and glory, in special relationship to His redeemed, and finally saved children.

The Sun is ninety-three million miles away from the earth; but its light and warmth diffuses this earth of ours. It gives us light. It helps to beget and support life. And who knows how far into space the Sun's light penetrates? But there is a place whence this light originates, and in which its light and heat centers.

In this sense, Heaven is the place where God is; the place whence Jesus came to earth, the place whither He returned from earth, the place in which He carries to conclusion the work of redemption begun on earth. Mark 16:19; Luke 24:51; Acts 1:11.

Heaven is the place where God's redeemed, believing, forgiven, perfected people are being gathered to spend the endless age of their glorious existence.

Brethren, are we assured there is a Heaven? Do we believe that in extent, grandeur, beauty, in all that can possibly minister to the joy, the blessedness, of the sons and daughters of men, this Heaven is all that the wisdom, power, and artistry of God can produce? Are we convinced that God wants, really wants, us there, you and me; that it is prepared especially for us? Are we sure that there is a Way to Heaven, and that every believing, upward striving soul shall never fail to find it? Then let us keep our eyes upon it. Let us claim our inheritance. Let us throw doubts and fears to the wind. And at last, all weary and worn as we start on the journey; but renewed, perfected, beautified, and glorified; we shall arrive home, home, at last; to be at home forever.

And I saw a new Heaven and a new earth. . . . And I saw the holy city, new Jerusalem. . . . And I heard a great voice out of the throne saying, Behold the tabernacle of God is with men, and He shall dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. — REV. 21:1-3

Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy begat us again unto a lively hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you, who by the power of God are guarded through faith unto salvation ready to be revealed in the last time. — I PETER 1:3, 4

In Thy presence is fulness of joy; In Thy right hand are pleasures for evermore. — PS. 16:11

Chapter X

HOW DO MEN GET TO HEAVEN?

THAT WAS an interesting subject we considered last Sunday, when we tried to catch some glimpses of Heaven, our future home. And it is vitally important to every human being, whether so recognized, or not. It is the one thing for which men were born. It is the one thing for which the disciplines of life are to fit us. Heaven is the one thing which to miss is loss immeasurable, and irreparable.

We are thoroughly convinced, by the evidence from many sources, but specifically, and principally, by the evidence of direct revelation; and, more especially here, by the incontrovertible evidence presented in the life and experience of Jesus Christ, the God-man, that there is a future Home for the life He came to give to the new born, believing, God-conformed, sons of men.

We believe that Heaven is all, and a thousand times more, than the fairest dream that ever came out of the soul of man—a Paradise, a homeland, of the redeemed and perfected life, conceived and wrought by the infinite Creator Artist of all things beautiful.

As to just where Heaven is, do we need to be overly concerned? Whether it is going to be here; or, as some think, at some kind of geographic center of the universe; what difference does it make? Heaven can be only where God is. Heaven can be only such a place as our Father God would prepare as the eternal home of the children of His love. This is enough for us to know.

There are many other things, interesting things, profitable things, that remain to be said about Heaven. On the basis of established truths, we might go on dreaming fair dreams the remainder of our lifes. But there remains to be considered a few more fundamental things about Heaven. One of these is the question:

How Do Men Get To Heaven?

There are some wonderful places in the world. And many other places that are wonderful by association. I would not say that knowledge of these places is valueless even if we never get to see them. But the moment we are assured of being able to visit some of these places, our interest is greatly increased. And when it is definitely settled that we can go, expect to go, the interest is again heightened. And one of the foremost questions about any such place is—How do we get there?

For one thing, no one, of himself, can buy his way into Heaven. On earth, if you have money enough, you can buy your way into almost any place—except into the inner circle of those who have real culture, character, nobility of soul. And Heaven is a place like this. All the silver, gold, precious stones, in the world would not suffice to pay the way of one soul into Heaven. This is one place into which no one can buy his way. No, not even a dispossessed archangel, like Lucifer.

When it comes to getting in at the pearly gates, there are no gate-crashers. And there are no free passes. And no one is able to build, by himself, a ladder high enough, strong enough, to scale the walls of Heaven. Jacob saw a ladder reaching from earth to Heaven. But to man, it was a dream-ladder; only angels could use it. And God stood at the top watching those who descended and ascended. Yes, God is watching the door of entrance into Heaven. Only those enter there who bear His mark of approval.

Well, who are those who find the magic formula that opens the gate of Heaven? Those, all those, only those, who have learned the name, the meaning of the name, the power of the name—Jesus. This is the open sesame at the sound of which the door of Heaven swings open. The mightiest monarch that ever trod the earth, at whose coming nations bowed, must know this name, and what it means, and must have bound it to his heart with cords of faith and love. The poorest Lazarus that ever lay diseased at the rich man's door, and suffered for want of the crumbs the rich man cast to his dogs, is welcome, wholly welcome, if

he knows this name. The greatest intellect that ever wrestled with the intricate problems of this great universe, be he Plato, or Newton, must enter Heaven by the worth and power of this name above all names, as well as the one who, with greatest effort, has learned to spell out a few monosyllabic words; and gazes, with ever increasing wonder, at their revealed sequence of thought.

There is no difference. Every garment is splotched. Every hand is soiled. The sight of every eye is clouded. Every character is warped. The spiritual sensibility of every soul is dulled to deadness. And still more, every soul has accumulated a mass of sin, of guilt, that disqualifies for Heaven. There is only one cure. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins; and not for ours only, but also for the whole world." "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus His Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness."

This is the way to Heaven. There is no other.

"I am Way, and Truth, and Life. No one can come to the Father except through me." "There is no salvation through any one else, for there is no one else in the world who has been named to men as their only means of being saved." Jesus it is who "has loved us, and loosed us from our sins by His blood." He it is "that openeth and none shall shut, and that shutteth and none openeth."

How many people are going to get to Heaven? I do not pretend to know. And no mortal knows any more about it than I do. There are some rather pessimistic sounding statements even in the recorded words of Jesus, and of His inspired Apostles. There unquestionably have been, there probably will be, periods of greatly diminished faith, of greatly augmented godlessness. Our own time may be one of the worst of these, bad enough everywhere, worse in some places than others. But for myself, I am bold enough

to believe that, not only those who believe that few, very few, are going to be saved; but many of us with a more optimistic view of the efficacy and power of God's plan, and His ordained means for securing the fulfillment of His plan, are going to be surprised at the innumerable hosts of those who, at last, shall find the homeland of the soul. Did not the Lord of life say: "He that believeth and is baptized shall be saved," even though it be, like the penitent on the cross, as a brand from the burning? Did not the Apostle who was Pentecostally inspired declare, to Jewry and all the world, that "whosoever shall call on the name of the Lord shall be saved?" Did not the Apostle, whose love gave him the eagle eye, get an apocalyptic vision of the saved as a "a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues?"

But of all these, not one came to mingle with that joyous, rejoicing throng, who had not come, in faith, to at least touch the hem of Christ's garment as He passed by, and received from the Master the word of approval, and the touch that pardons, cleanses, and gives spiritual health and strength.

Let us not worry about the number who are going to get to Heaven. God will take care of all that with perfect justice. Let us be concerned about the condition of entering Heaven. That is clearly revealed. Let us not put our trust in anything less substantial than this. If we do, we are going to be disillusioned when it is too late.

Let us not worry about the past of our own lives. Remember the reception of the prodigal. Remember the penitent on the cross. To those who repent, believe, who with utmost endeavor seek amendment of life, the words of the prophet apply—"Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

As to the questions, where is Heaven? what is Heaven like? And what shall we do when we get to Heaven? There is some room for the play of imagination; so long as we do not become obsessed with minor issues that interfere with

fundamental issues; and so long as we do not allow the play of fancy to interfere with the "thus saith the Lord." In fact, I am inclined to believe that the Lord withheld some revelations of this character, that His interested children might exercise the faculty of wonder, of sane adventure. But when it comes to the way of getting to Heaven, there is no room for speculation, or conjecture. All has been revealed. If there is any reality in the Christian religion, if there is one jot of truth in Revelation, then there is but one way, and a narrow way, to Heaven. And this way is Jesus Christ; the God-man, who gave His life for the sins of the world, who arose for our justification, who went to Heaven to prepare a place for us, who ever lives to make intercession for His people, and is coming again to gather them unto Himself, and take them with Him into Heaven. There is no question at all about this.

The Heavenly Activity of the Saved

Yes, there is a Heaven. And there are going to be multiplied millions of happy citizens of Heaven. And you and I, if our hand is in Jesus' hand, to be led by Him, are going to be among them.

Indeed, Saint Paul says God's children on earth are already "a colony of Heaven." Phil. 3:20. It was a great thing to be one of Rome's colonists. These men were on the frontier, members of the vanguard of adventurous pioneers, of a mighty empire. From Rome they had received their highly prized citizenship. From Rome they received protection anywhere in the known world. In return, they were glad to own allegiance to Rome, and the emperor, neither of which they, had, probably, ever seen.

All of this, augmented, and sublimated a thousand fold, ought to be true of the colonists of Heaven, which we are. Indeed, unless this is true; unless we have faith in the Heaven, whose outpost colonists we are; some devotion to the King of Heaven, whose subjects we are; some affection for the other citizens of Heaven, whose brethren we are: in other words, unless there is something of Heaven in our hearts here and now, there is little prospect of our be-

coming full citizens of the Heaven whose colonists we are supposed to be.

But now that many of our brethren are in Heaven; and we soon shall be there, what are we going to be doing when we get to Heaven?

It is not necessary that we bother our heads overmuch about this question. Indeed, I can conceive that many faithful souls may not want to ponder this question; being more than willing to leave all this to break on them as a glad surprise, a part of the great adventure of the life beyond. Such an attitude, to some, may tend to composure. But some of us just cannot help thinking. It is our nature to follow slightly blazed trails.

The word "rest" has a great attraction for some people. Heaven is, accordingly, to them a place of never ending rest; a place where people will nap, stretch, and nap again.

There are several reasons for this. Some people have inherited, or acquired, a consistent dislike for all work. Sometimes it is the result of the false notion that anything that is of the nature of work is degrading to noble natures. Often it is the result of the fact that, all unknown to them, those thus disposed have not found the task for which they are physically, mentally, or temperamentally fitted. They are maladjusted, round pegs in square holes. Again, this condition is the result of some form of physical, or mental disease. In Heaven, where life is perfect, harmonious, rhythmic, all this will be gone forever; and activity, whatever its nature and purpose, will be the spontaneous result of an abounding, overflowing fountain of energy.

Perfected life! Ah, that tells the story. You have seen people, especially young people, in the full bloom of health, through whose veins throbbed the full red stream of life, whose muscles just cried for action, whose nerves just tingled with energy; to such activity is pleasurable. This, only a thousand times more so, is what Heaven is going to be like. All are going to be eternally young, perfect, full of life, energy, calling for action.

It is true, God's Word says—"There remaineth therefore a rest for the people of God." And again it says: "They shall rest from their labors." To be sure, the labor that has to be done with aching muscles and inadequate strength; the labor that exhausts beyond the power of recuperation in the allotted time; the labor that is forced, and ill-requited, that is stained with blood, and cries to Heaven; all this, in Heaven, will have vanished forever, and the condition of life that follows will, itself, be exquisite rest.

Rest! A sweet comforting word in man's vocabulary. But I question whether, as we use the word, it has any place in the vocabulary of God. God is said to have rested, but only because a certain task was completed. In the boundless fulness of God's inexhaustible energy, where the need to do is met fully by the will to do, and the power to do, there can be no weariness, no exhaustion, no need for recuperation. So it will be with human life in Heaven. There will be no call for activity beyond the power fully, and easily, to do.

Agree, or disagree, as you like, but I cannot bring myself to believe that Heaven is going to be a lazy man's paradise. The perfect Paradise, for the perfect lives of the long ago, was a place of pleasant employment. Why should not the Heaven of perfected lives be of somewhat similar character?

The writer of Hebrews says of the angels—"Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?" Are not the Gospel records full of the ministry of angels? When the work of ministering to the heirs of salvation is at an end, because all the saved are in Heaven, will the angels fold their hands, and nod forever, because, forever, there will be nothing to do? I cannot believe it.

Jesus said—"My Father worketh hitherto, and I work." Activity is a law of life. And God is the greatest exemplar of this universal principle. The work of redeeming, of ingathering, and preserving us, is not His only activity; even if we are privileged to believe that, so far as this little world is concerned, we are His chief concern. There are

other worlds to regulate and rule. It is a fundamental law of God's nature to be ever active, as He is, in the truest sense, ever at rest. We are God's children. We shall be like Christ. We shall be filled, some of these days, with all the fulness of God. Then shall not the law that glorious activity is the law of life be fulfilled in us?

When we get to Heaven, we are going to be fit for action, eager for action. But what are we going to do in Heaven? This is a big question, and important; and not much definite data from which to draw; mostly general principles, and side lights, from which to draw deductions. But it is a vastly important question. Eternity is a long time. Not to be satisfied, not to be happy, not to find that to which life can respond unreservedly, would, indeed, be tragic beyond the power of words to express.

In the first place, Heaven is going to be home; home in the fullest, richest sense. Home, the place where life is rooted; the place to which our thoughts, our affections, center and return whithersoever we roam, has much to do with the happiness of life, and its success. The affections that center in the true home have much to do with energizing life. The affectionate approbation of those who share home with us, and make a house a home, is a large part of the reward for life's exertions. But alas and alack, though home here be the realization of life's fondest dreams, though it have everything money can buy, and affection bestow, there is that which puts the wormwood and the gall in our best planning, and sweetest achieving. It is the inevitably recurrent though that, after all, home here is not home, not permanently so; that, at best, we are but strangers and pilgrims here.

I recall the old ancestral home in the Valley of the Shenandoah, built before the Revolution. Six generations have come to that home, and gone from it; some to wars, never to return; some to business and professions in distant states. In the family burial lot on the hillside, lie members of all these generations. There are ties that bind to this hallowed, sequestered spot. But to return to it gives one a

certain feeling of emptiness; it reveals an aching spot within. It gives emphasis to the ancient truth that here we have no certain abiding place.

This underlying, ever resurgent, sense of homelessness that comes even in the best of homes; this ever disturbing sense of the insecurity of our tenure of home title here; is based, of course, on the unbroken experience of the race in the here and now; but it is also prophetic; it has in it something of the nostalgia of the heart for the home that abides, whose maker and builder is God.

Heaven is this home of the soul. Our eternal home. Here we shall ever be fellow citizens of the saints, and of the household of God. A perfect home for perfect lives. Into this home there can never come the tears of parting, the fear of dispossession. Because of His knowledge of this home, and of future associations in it, Jesus endured the cross, despised the shame, that He might be at the right hand of God in this happy family. Because of their foregleams and foretastes of this home, and its fellowship, the martyrs of the faith sang their hymns of praise while they sank beneath the gleaming fires, and felt the piercing fangs of devouring beasts.

Home, home, sweet, sweet home. To come home after absence, either in health and joy, laden with the fruits of conquest, or baffled, and weary, and sick, and dying, is the instinct of the soul. Home! sweet home! The soldier thinks of it on the battle-field, the sailor on the storm-tossed sea, the stricken man in the hospital, the lonely wanderer of the street. Heaven is our home. Here we find our long lost loved ones. Here is the music of the new and everlasting song. Here is the light of perfect love and understanding on every face. Here we shall feel the encircling embrace of the everlasting arms. Home, home, at last.

"What joys are lost, what hopes are given,
As thru this death-struck world we roam.
We think awhile that home is Heaven;
We learn at length that Heaven is Home."

With perfect lives, in a perfect home, there can be but one governing law, the law of love. From God on down to the last and least life in Heaven, if such language is permissible for such a place, and such lives, the ruling passion will be love. This, even with our present fractional understanding of what true love is, ought to paint for us a striking picture of our activity in Heaven. Love dissipates selfishness, it ever wants to serve, it finds joy in service, it never becomes weary of the service of love.

In this heavenly life joy will reign supreme. All the disturbing elements of life will be gone. And not only the disturbing elements themselves, but all apprehension of them. There will never be even a mist cloud the size of a hand on the distant horizon hinting of a possible future storm. Every new day will bring some new discovery, some new diversion, some new delight, from the infinite storehouse of God's exhaustless bounties.

In Heaven there are going to be glad recognitions, and glorious reunions. Looking with our natural eyes at that other land, into which millions have been thronging for almost countless centuries, we have found ourselves wondering, at times, how we could ever expect to find our own, the scattered few we have loved and lost awhile. Questions like these arise because of our finiteness. We will be drawn to our own, and they to us, by an irresistible gravitation. It must be so. The joys of the saints must be full. David said of his little babe—"I shall go to him, but he shall not return to me."

One of the great joys of normal rational life here is fellowship with kindred spirits. In Heaven we will be drawn to these kindred as we never were on earth. In every life here there are hidden recesses no one is ever able to explore, barriers no one can break down. In Heaven these barriers will exist no more. We shall meet, and know, even as we are known—directly, clearly, fully.

Our circle of friends is going to be vastly enlarged in Heaven. Here our circle of friends, intimates, loved ones,

is limited; limited by our capacities, our desires, our deserts. There our circle may be next to limitless, because our capacities will be next to limitless.

There will, probably, be no strict family relationships in Heaven; not as we know them now. Jesus says: "In the resurrection they neither marry, nor are given in marriage, but are as angels in Heaven." This was an arrangement for the earth-stage of man's life, for the furtherance of God's plans. There will be, no doubt, happy memories of good fathers and mothers, of husbands and wives, of sons and daughters, of brothers and sisters, and others bound to us in blessed relationships and associations. These about exhaust the range of our capacities in this life. In Heaven, with its perfect life, we are all going to be one gloriously happy family; all children of God, all brothers and sisters of Christ Jesus. Every one will make practically the same appeal to us, and elicit much the same response.

For ages, I conceive, we are going to be gratifying the laudable desire; entertained here already, of meeting, greeting, learning to know, and having converse with, the notables of earth and Heaven. The godly, patriotic, pioneers of earth's upward progress in invention, in literature, in the arts, the sciences; the patriot prophets of the Old Testament, the Apostles, the Church father's, the great reformers, the great missionaries; how we should like to know them. Well, all the ages will be before us. And we shall know them, be thrilled by their rehearsals of the wonderful stories of God's creation.

Man, when he gets to Heaven, is going to have wonderfully augmented powers. The fog in our minds, which causes us to see as through a glass darkly, will all have been dissipated, and we shall see as we are seen, and know as we are known. Before us will be the, next to, infinite universe of God's creation for our exploration. The law of God that keeps the stars in their courses; the mystery of light, the mystery of sight, the mystery of sound, the mystery of mind, the mystery of life, and a thousand other mysteries, will keep us delightedly busy for endless ages.

As Origin, and Gregory of Nazianzen thought, so I am inclined to think, that this is going to be one of the great delights of the future life.

In our resurrection bodies, perfected, glorified, spiritualized, we, doubtless, shall be able to levitate through space much as Jesus went up from Olivet; as the angels when they came, and still come, to visit the earth, and go back to Heaven.

I have not said, and I shall not say, because I do not know, that in Heaven we are going to carry on any of our earthly vocations, or avocations. For most of them, probably, there will be no need. They belong to this earth-state of existence. But all that ministers to culture, to beauty, to blessedness, to the ever growing wider outlook, to the harmonious activity of the innumerable throng of God's finally saved, assuredly this will have a place in Heaven. And why should not those who delight in these things here, and lead in them, have a part in them there?

The chief source of blessedness in Heaven, for angels and men, will be the beatific vision of God, and immediate fellowship with Him; as the Prophets, the Psalmists, the Apostles, Justyn Martyr, Irenaeus, and Augustine already taught. There could not possibly be a Heaven without the presence of God, and His Christ. "His servants shall serve Him, and see His face, and His name shall be on their foreheads." No one can have Heaven without having God. "Whom have I in Heaven but Thee?" If we could forever banish all the things that distress, if we could gain forever all the things that minister to creature comfort, still the heart would be empty, and the spirit hungry, if God Himself had not come in to fill and enrich our lives. Yes, God is our possession, as we are His possession. In answer to our grace-wrought proffer—"All mine is thine," God answers—"And all mine is thine." Ours forever and ever. This is Heaven. This is the eternal joy of Heaven.

It follows, then, without debate, that worship will be one of the main activities of Heaven. Not necessarily the eternal thrumming of harps; not the listening to, ofttimes, dry dessertations on the externalities, and technicalities of religion;

not the droning of listless prayers; but the natural upsurging, and outsurging, of the heart that is full to overflowing with the love of God, and delight in God, and the overpowering desire to praise Him.

Here we often go to worship with faltering steps, we join in the singing with wry faces, we hear sermons with a listless attitude, we go through the motion of joining in prayers. Our thoughts, our desires, our emotions, are often elsewhere. It cannot be so in Heaven. For age on age, Jesus may still be the great teacher. The great Isaiah, the intrepid Baptist, the saintly John, the fiery Paul, the reclaimed Augustine, may thrill us with their new discoveries in the deeper things of God. And again, and again, and still again forever, as we sit in the protecting presence of the everlasting Father, Heaven will resound with the hallelujah chorus of the saved.

Heaven

Heaven! Blessed word. Blessed thought. Thank God it is not a dream. It is a reality. Plato, in his Republic, reports the conversation of one discoursing about their ideal city. He says—"That ideal city of which we are founders, and which exists in idea; for I do not believe that there is such an one anywhere on earth." To which Plato himself gives reply—"In Heaven there is laid up the pattern of it, methinks; which he who desires may behold; and, beholding, may settle himself there." We are glad a man like Plato thought there must be a Heaven. But we want more than even a Plato's "methinks". And we have it. We have the word of Jesus, who came from Heaven, who went to Heaven, and knew all about Heaven.

Some of us feel as if we already knew quite a bit about Heaven; not specially theoretically, or factually; but practically. Some of us have father and mother, husband or wife, sister and brother, children, and other dear ones, in the mansion's above. Some of us, who have grown older, feel that we have more in Heaven than we have here on

earth. And with this there has come a closer feeling of kinship with the Master of us all, who assures us: "I go to prepare a place for you." When we get to Heaven, it is not going to be such a strange place after all.

There is a title to this land of the leal that we must have securely in possession if we are to find entrance there. It is drawn by the Spirit of God, it is traced in the blood of the Son of God, it must have upon it the seal of the everlasting Father, that puts back of it all His measureless resources. The condition on which this title is put into our hands is that with a childlike, but living faith we accept it as the gift of God's free grace; and, as best we can, honor its obligations.

God help us to treasure our inheritance; to keep our title clear of encumbrance. May our fears die away, as our vision grows clearer. And as we bid farewell to the things of time and sense, may there be sounding in our ears, loud and clear, the heavenly summons—"Come ye blessed of my Father, inherit the Kingdom prepared for you."

"O could we make our doubts remove,
Those gloomy doubts that rise,
And see the Canaan that we love
With unbeclouded eyes;
Could we but climb where Moses stood,
And view the landscape o'er,
Not Jordan's stream, nor death's cold flood,
Should fright us from the shore."

HIEBERT LIBRARY
3 6877 00051 8745

Date Due

MAY 23 '67			
NOV 25 '70			
NOV 7 '74			
APR 3 '75			
JUN 13 1975			
JUL 9 '82			
JUL 16 '82			

Demco 293-5

237
G582l
249
Golladay, Robert Emory
Life forever

LIBRARY
MENNONITE BRETHREN BIBLICAL SEMINARY
FRESNO 2, CALIFORNIA